



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

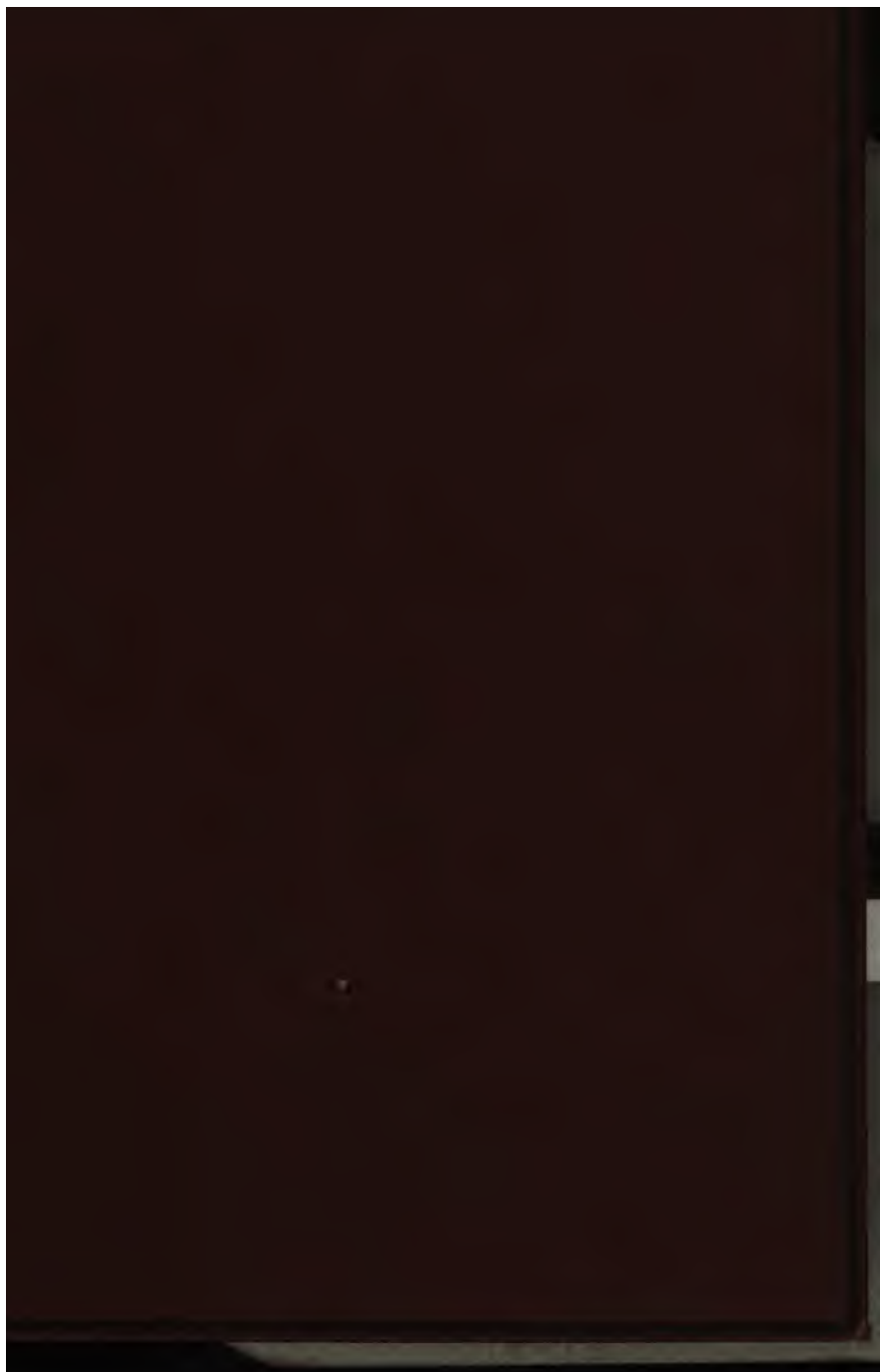
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

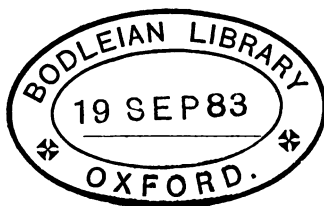




SPIRITUAL INSTRUCTIONS.

The Life of Grace.

BY THE
REV. T. T. CARTER, M.A.,
HON. CANON OF CH. CH., OXFORD,
AND WARDEN OF THE HOUSE OF MERCY, CLEWER.



LONDON :
J. MASTERS AND CO., 78, NEW BOND STREET.

MDCCLXXXIII.

141. n. 364.

LONDON :
J. MASTERS AND CO., PRINTERS,
ALBION BUILDINGS, BARTHOLOMEW CLOSE, E.C.

TO THE
RIGHT REV. JOHN FIELDER,
LORD BISHOP OF OXFORD,
THIS VOLUME IS INSCRIBED
WITH FEELINGS OF THE HIGHEST ESTEEM
AND GRATITUDE FOR UNFAILING SUPPORT AND KINDNESS,
BY THE AUTHOR.



P R E F A C E.

IN putting forth another volume of "Spiritual Instructions," similar to those previously published, the author trusts, that although specially addressed to the Sisters of the House of Mercy, Clewer, they may not be found unsuitable for more general reading.

They have been reproduced from notes, taken at the time of delivery, like to the former volumes of the series. The subjects are such as belong to the spiritual life generally, though occasional allusions are made to the special case of a Religious Community. The only exception will be found in the two last addresses, which throughout dwell more particularly on the incidents and specialities of Community Life. The distinction is marked by a note.

As the term, Religious, occurs occasionally in the volume, it may be well to explain (though the explanation has often before been given) that the term is used simply in its technical, conventional use, —a use so long established, and which has taken such hold on ordinary language, that it is impossible, if it

were desired, to substitute another for it, and questions arising out of it can only be met by explanations of its meaning. The term is not intended to draw comparisons as to personal holiness in different states of Christian life, but as to the different states themselves. It implies a separation from ordinary society to live under spiritual rule for the furtherance of spiritual desires and objects. To the author it has always appeared, that as to questions of a life of growth in grace, between those whose vocation is to be thus consecrated for their high purposes, and those who, according to GOD'S more general dealings with His people, are led to the "holy estate" of pure domestic life, and equally fulfilling their duties in either state, there may well be a kind of loving rivalry free from invidious comparisons.

T. T. C.

CONTENTS.

	PAGE
I. THE CALL TO PERFECTION	I
II. OUR PERFECTION LIMITED	13
III. OUR EXAMPLE	25
IV. FAITH	36
V. HOPE	47
VI. LOVE	55
VII. HUMILITY	66
VIII. HOLY FEAR	77
IX. GODLY SORROW	87
X. SELF-CLEARING	99
XI. A YIELDED WILL	109
XII. MEEKNESS	121
XIII. GENEROSITY	131
XIV. LOVINGKINDNESS	143
XV. CONFORMITY WITH THE WILL OF GOD	153
XVI. UNION WITH JESUS	165
XVII. SPIRITUAL GROWTH	172
XVIII. HELPS TO GROWTH	185
XIX. RESTFULNESS IN GOD	196
XX. RESTFULNESS IN GOD	206
XXI. RESTFULNESS IN GOD	216

THE LIFE OF GRACE.

I.

THE CALL TO PERFECTION.

THE end towards which all human efforts ought to be directed, is the attainment of our perfection in GOD. When, however, we dwell on this idea of perfection, it is necessary to mention certain primary distinctions, which may seem to be self-evident, and yet may not have been sufficiently pondered.

Perfection in its fullest sense, as implying life infinite and self-sustained, can exist only in GOD. To be literally perfect as He is perfect, is to be not only without defect, but also without limit. His perfections are independent of any other, and free from any external restraint. He is the sole archetype, as He is the sole and all-sufficient cause, of perfection in all others. In this absolute sense of the term, perfection must ever be unattainable by the creature. But yet in our measure we are called to resemble GOD in this very respect. It is written, "Be ye therefore perfect, as your FATHER Which is in Heaven is perfect."¹

¹ S. Matt. v. 48.

However far off we may be from the realisation of the Divine standard, yet we are bound to be ever approaching towards it ; we are to advance onward according to the modes and forms in which the Divine perfection is revealed to us.

There are three several modes or conditions under which the Divine perfection is made known to us, and these, therefore, constitute the aspect under which we are to contemplate it.

I. The Divine perfection is to be viewed in GOD, as He dwelt alone in the separate existence of His own Being, distinct from all created being, in the combination and mutual action of His several attributes, in Himself alone. For however incomprehensible to us such an existence is, yet as the Beginning of life, as self-existent Life, and the First Cause of all things, the only One "Who inhabiteth eternity," He, the infinitely perfect and the Source of all derived perfection, is to be thus separately regarded. Thus alone in Himself, as sweet music in solitary places, or as lovely flowers in the wilderness, shedding forth their beauty unseen and unknown, the Eternal and the Almighty dwelt from everlasting.

It is important to contemplate this supreme ineffable Object, and to endeavour to apprehend, however vaguely and in mystery, the Divine existence, as It is in Itself, irrespective of all acts of power, and of all external revelations, even the silent interior life of the Life-giving GOD.

II. The Divine perfection assumed another form, if we may so speak, when He created ; when without any disturbance within Himself, He came forth from Himself to form being separate from His own Being.

The still depths of His own Nature then remained as before, when yet in intensest energy of action beyond Himself, He called into life the visible expressions of His own perfect ideas, the manifold orders of creatures which, distinct from Him, yet in Him alone "live, and move, and have their being." GOD in action, GOD giving Himself forth, or calling out of nothingness fresh life,—is a distinct object of contemplation.

III. When the creature, formed for Himself according to His own perfect idea, failed in obedience and fell away from its "first estate," and sin was bred of the creature's faithlessness, GOD manifested yet another form of perfection. There was then seen the forbearance, the long-suffering of GOD, as He designed and gave out fresh expressions of His Being to remedy the disorder which sin had caused ; while yet enduring what must necessarily be most hateful in His sight. By new and ever fertile appliances of His love and power He willed to restore what had fallen from Him, and thus exhibited other wonderful attributes of His adorable Being.

We have, then, a threefold view of the Divine perfections :

- (1.) In Himself and for Himself alone.
- (2.) In Himself in relation to His creatures in harmony with His own Mind : and then
- (3.) In relation to the creatures when become unlike Himself, and in direct antagonism to His Will.

In saying this it is not to be supposed that there has been any change in GOD, only He is pleased to exhibit Himself differently, as He is in Himself, or as

He is in His works ; and again in Himself interiorly and alone, or in His relations to external existences. Correspondently with these three conditions of the Divine perfections we have next to consider ourselves.

(I.) In our own interior life. As in GOD there existed His own inherent perfection, distinct from all external relations, before the creation, and independent of the creatures, so there exists in us, independently of all that is without us, however closely related to us, and what is of most intimate concern to us, our own interior life. It is not meant that we are first to aim at the perfection of our interior life before we have begun our work for GOD, or our duties towards others, but that ourselves, our interior life, must be ever first in idea and in importance, and its perfectness the groundwork out of which all other perfection springs. It is the first sphere of consciousness, and the seat of all our proper spiritual activity ; and this interior life may be contemplated under three different heads.

First, the perfection of the understanding. This is attained as the higher attributes of intelligence are trained and illuminated, so as to be impressed with, and grow into harmony with, the Mind of GOD. The importance of thus developing the powers of the mind, the reason, and the imagination, is to be earnestly considered as a practical matter. As an illustration, this may be viewed in reference to the question of meditation, in which the understanding is properly exercised. Some finding it difficult to think out the different points of a subject, satisfy themselves in cherishing only the affections and the

will. But these suffer loss in not calling into play the intellect also, and so bringing it under the immediate influence of the Divine Mind, and advancing in the intelligent grasp and apprehension of invisible things. There are, of course, manifold degrees of power in this respect characterising different minds, and only according to one's capacity can any one succeed, but in the measure in which the power of thought is given, it ought to be exercised, and like all gifts of GOD the intelligence needs to be improved.

The second sphere of interior perfection is the will, and whatever active powers the will operates upon. This again is matter of self-improvement depending on habitual use. There is always a strengthening of the will, imperceptibly going on, by means of self-control and self-discipline, and it thus gains by degrees a hold upon the inferior faculties, bringing them more and more into obedience to the higher faculties, and directing them to their proper ends. There is, thus, a regulating influence established by the will over the temper, the words, and even the currents of thought, in proportion as the will, by habitual self-subdual, acquires power.

The third sphere of the interior life is seated in the affections, which are the strongest impulses working within us. It is through the affections we are stirred to rise, and cling to all that is "pure, and lovely, and of good report." And as they are quickened and directed towards higher and holier objects, and to natural objects under holier aspects, in such proportion we are rising towards GOD, and being insensibly more and more sanctified through grace. The very desires themselves, in which our greatest danger lies

are thus purified, and become motive powers, influencing all other tendencies, whether of the intellectual or moral being.

Thus far as to the growth of perfection in our interior life in its threefold attributes.

II. The second field of human life in which perfection is to be sought, is in our relations towards others, even as in GOD the second sphere of the Divine perfection is to be sought in creation, in His preservation and ordering of the creature.

We attain perfection in this respect in proportion as we learn to preserve the calmness and recollection of a true interior life, while coming into contact with the world about us, and fulfilling our duties and responsibilities towards those to whom we owe any kind of relationship, social or domestic. Viewing our life in this respect two main and primary points have to be secured. First, the end sought must be true, that is to say, accordant to the Will of GOD under the circumstances in which we are placed. And, secondly, the motives must be also true, and the intention pure, as well as the end good.

But besides these two main points there needs to be a right frame and disposition of mind, giving a character to the act, and bringing it into harmony with the character of GOD. Thus, for instance, in the case of prayer, the act needs primarily to be humble and devout, and the inward thought intent on the petition ; but there is also required the general tendency of a desire to advance the glory of GOD. A perfect prayer depends on the truth of the act, the steadfastness of the attention, and also on the habitual disposition to love and cherish spiritual objects

of thought. Thus again in fulfilling relative duties, the act must be a right act, the intention must be pure and true. But in addition to these qualities, there needs to be the further grace of a mind recollected in GOD, and thus raising the action into the order of spiritual existences.

III. Our third field of growth towards perfection lies in our contact with sin, in rightly meeting the faults and ways of others, their faults as affecting themselves, or the wrong they may inflict upon us ; and generally in dealing with the disorders and difficulties of the ordinary ways of the world. It is in consequence of these faultinesses and disorders, the jarrings and sorrows of our fallen state, that opportunity is given for the exercise of virtues which otherwise could have no place. This arises in two different ways,—first, there is a call to exercise forbearance in enduring, and gentleness in meeting, the various provocations with which unavoidably we are being tried, so as not to lose our calmness and recollection ; to keep our interior life restful, and not to be separated from GOD by the evil that is around us. Secondly, we are called not only to meet evil with forbearance, but also to overcome it by the influence of virtue, the exercise, that is to say, not merely of a calm patience, but the grace of loving gentleness which disarms opposition, and helps others to put away sin, turning away wrath, or awakening shame, and thus drawing out the sting, healing the wound, and so restoring peace and joy of heart.

Thus far generally as to the different forms of perfection which we must seek to attain in this life, if we would

imitate the pattern set for us, the Nature and actions of Almighty GOD. After all, however, there remains the question whether it be at all possible, or in what way possible, to attain anything worthy of the name of perfection. Yet we are unquestionably exhorted to strive after it, and this not merely generally, as already said, but particularly in special cases, as when for instance, we are bidden to "let patience have her perfect work."¹ If that be the call as to one grace, which needs so frequently to be brought into exercise, it must be required in the case of other graces also. Such an exhortation must, we can hardly doubt, be generally applicable as a principle. Let us consider then how we may hope to fulfil such a charge. And this we may learn by considering the different senses in which the term, perfection, has been applied.

(1.) First, there is what we may call sacramental perfection, when through Sacraments we receive the grace which is the root and indwelling capacity for all after developments of spiritual life predestined for us. The gift that in potential fulness contains and includes all the elements of future growth, is in itself a perfection, though wanting to be drawn out and embodied in its manifold after issues. As we receive such grace, though as yet in seed only, the Eye of GOD sees in us all the consequences of His Gift, in its onward progress through eternity, sees us as we shall be, when we have run our perfect course. This sacramental gift of grace is moreover a shield or covering, as it were, under which the growth of the soul's life is to be nurtured, and remains as an investiture which through the grace of the Covenant in

¹ S. James i. 4.

the mercy of GOD conceals, as it were, even from His Eyes the many imperfections and dormant powers of evil beneath, so as not to hinder the outflowing of His Love towards the children of His Election. This is the perfection that belongs to us as partakers of sacramental grace.

(2.) Again, the very aim after perfection, the habitual desire, if truly sustained, is itself a perfection. When to live wholly to GOD is the one only aspiration and longing, when one gives oneself and all one is and has, without stint or measure, to the absorbing desire of a Divine life; holding back nothing, true at least to the purpose, however distant the possible attainment; when one's faculties are all bent and bending more and more towards it, the lines of life ever converging towards what we realise of it,—this is another view of perfection, the being perfect as by anticipation, the perfection of hope, as the former is the perfection of our new birth.

(3.) It is a further form of perfection when any single grace is matured, as when, according to the text just quoted, "patience" has had its "perfect work." The result of any single grace being matured, imparts a measure of perfection to the whole life. There is no faculty of the soul which has not its bearing on the other faculties. There is a sympathetic organisation in the soul's life, through which one part affects for good or evil all other parts. As all "suffer together" so all "rejoice together." And further, each single grace, being the pledge of all other graces, the security extends itself by a law of continuity; for the soul having tasted the blessedness of success in any one particular point of holiness

cannot rest there, but is stirred the more to seek that all its active powers may be brought into harmony. On this account holy men of old are in Scripture entitled Saints, though distinguished only for one special grace, as is exemplified, for instance, in the eleventh chapter of the Epistle to the Hebrews, though their histories tell of imperfections clinging to them in other respects. There are in GOD'S sight relative perfections ; the fulfilment of a special call giving a title to a character which only properly belongs to the completeness of the whole circle of a life of grace.

(4.) Another form of perfection is when the soul though still filled with imperfections, stretches forth into the highest paths of supernatural life, casting itself on GOD in hopeful trust, as not content with less than the highest counsels of perfection ; that being lifted up, as it were, above the common forms of more ordinary life, it may acquire a more concentrated power over itself, so as better to overcome faults, and being more closely united with our LORD in the special devotion in which He manifested Himself on earth, may win all graces of a simpler kind, as following in the train of His greater gifts.

(5.) Lastly, there is yet another form of perfection closely allied to that just spoken of, when the soul drawn by a special personal attachment to JESUS, grows more and more through love and desire into an inward intimate sympathy with Him, through the power of which it yields itself to Him, listening to His Voice, following His Call, copying His Example. Through the very closeness of the union which in aim and desire is thus cherished, there is a kind of sympathetic and communicated perfection, as by a

reflected light, like to that of the planet encircling the sun, or that of a wife raised from her low estate to take her place beside a husband of higher grade, and shining because of the borrowed lustre. So, though manifestly imperfect, the soul, through cherishing such closeness of union with its LORD, by feeding on Him, ever longing to be conformed to His Image, through faith ever fondly claiming its fellowship with Him, not only derives a borrowed likeness, but through the power of personal attachment is drawn towards His Life by its warmth of love, and by attraction which renders all its efforts after the imitation of His Example easier, the endurance of trial with Him the more welcome.

These forms of perfection allow for much that is imperfect. And this too must be the case with that moral perfection, more commonly understood by the term, the development of all our powers according to their intended use after the Mind of GOD. For however true the growth of our renewed nature may be, every part sanctified more and more as life grows, yet imperfection will remain as long as "the corruptible body presseth down the soul," and the clinging corruption of original sin is not wholly eliminated from our interior life. Ours must still ever in this life be at best an imperfect perfection.

Thus then, if the heart be willing, our nature may advance onwards, and partake of various forms of grace by which Divine Mercy, ever compassionating our weakness, may permit us to share some measure of perfectness in GOD, at least some accepted condition mercifully so regarded. We may thus be pressing upwards from stage to stage of the mystical ladder

that mounts heavenwards. The tendencies and aspirations thus continually breathing out the soul's fervours, will attract from GOD ever increasing grace, while the soul feels the constant stimulus to increased effort ; restless, except in a felt progress onward.

May GOD support more and more all those who thus embracing the blessed hope of advancement in holiness, long to know the power of His strength working in us, and to be at last in our weakness perfected. Reveal Thyself to us, O LORD, more and more in Thine own perfect attributes, that we may be won by Thy beauty, ravished with its delight, and fixed on this one aim, till we have attained all that Thou hast destined for us in Thy eternal purpose. Only in that love forsake us not, O GOD, nor be weary of our slowness, our reluctance, our too great negligences, but grant us Thy support and consolation, while we "drink of the brook by the way." O Blessed Trinity, we commit all to Thee, all our future, as well as all we are now, and thus may we be entirely Thine, even now in hope ; and at the Last Day may we stand up and look upon Thy Face, and be blessed sharers of Thy own Divine perfection, through the grace of our LORD JESUS CHRIST, Whose all-sanctifying Presence we shall then behold in glory. Amen.

II.

OUR PERFECTION LIMITED.

WE have dwelt on the call which GOD has impressed on our hearts, leading us to the hope of attaining our appointed measure of perfection in union with Himself, and in imitation of Him. In order, however, to correct misapprehensions as to what is meant by our perfection in GOD, it is necessary yet more clearly to distinguish between the perfection proper to Almighty GOD Himself, and what is alone attainable by the creature. Though, as already observed, it is self-evident that there must be a wide distinction between the two standards of perfection, yet the question will be the clearer, and the conclusions following from it be more intelligible, if the nature of the distinction is more fully considered. And for this purpose two principal axioms are to be borne in mind :

(1.) That the perfection of the creature is entirely dependent on Him Who made him.

(2.) That in individual lives it can at best be but partial, and dependent on other individuals.

Consider, first, how entirely our life is dependent in all its powers and activities on Him Who made us. Whatever we are or possess, is a gift deriving its sup-

port from an external power. However mysterious the influence within and around us, it is an axiom of the faith that "*in Him we live, and move, and have our being.*" On our preserving this union, and on cherishing the bonds that unite us with Him, all possibility of growth towards perfection rests. And what we gain is not gained by occasional efforts, but by a ceaseless and continuous communication, drawing us more and more to our true centre of life. An illustration of this great truth may be gathered from the law which prevails among the heavenly bodies, the central suns and their satellites. The central suns in their several spheres may be viewed as representing GOD, the source and centre of His creation ; the satellites, as representing the creatures circling around, and living in the light of the orb which sways their movements. The satellites, obedient to the law of gravity, are held in subjection to their centre, and move around it according to fixed laws ; and their onward motion in their appointed course, and their fitness for fulfilling their appointed mission, depend wholly on their submitting to the influence of the attraction which constrains them, and fixes them in their measured movements in the heavens. Were they to lose hold of this attractive force even for an instant, they would immediately diverge from their appointed sphere, and, starting forth on their abnormal path, would be precipitated into ruin, scattering everywhere around them a like disorder. Their place in the creation, the benignant influence they are dispensing, the beauty of their harmonious order, what we may call their vocation in the heavens, would be forfeited ; they would become a curse instead of a blessing.

Similar results may be discovered in the spiritual world among the intelligent creatures. It was intended that every movement at every moment of the existence of the highest creatures during all their onward progress, whether in their active or passive states, should take place in undeviating obedience, dependent on Him Who has placed them in their order, and given them their work to do. To wait on Him, to act as He has predestinated, to suffer, or to do, as He wills, this is the universal law.

Were we to select, as an instance of this law, one active principle which, like the law of gravity in the material creation, binds the creature to the Creator as the satellites to the sun, we should feel that such an abiding all-pervading force is Love. Love is the perfection of the desire, and the animating influence of the will, and was intended to be always in action, as on the part of the Creator towards the creature, so on the part of the creature towards the Creator, binding GOD to the children of His election in a perpetual covenant, and likewise binding His children to Himself by the response of filial gratitude and affectionate trust. And just as the law of gravity not only compels the circling orbs to be true to their centres, but also preserves the several parts of their own substance in oneness of being, in like manner love should preserve us in willing obedience to GOD; equally as in its acts towards others it causes the several faculties of our nature to move in harmony and order one with another. S. Paul speaks of love under this idea when he calls it the "bond of perfectness;" "above all these things put on charity, which is the bond

of perfectness.”¹ It is the girdle, that is to say, which binds round the whole body of the virtues, making them a whole, while infusing into every one its own influence, leavening them with the highest aim, suffusing them with its own sweetness, and offering them up together for the same end in its generous self-oblation. It was under this idea that our LORD approved the statement, that “to love the LORD thy GOD with all thy heart, and with all thy soul, and with all thy strength, is the first and great commandment” of the law; “and the second is like unto it, Thou shalt love thy neighbour as thyself.”² When the whole being is thus acted upon, and thus acts, all its powers being thus influenced, nothing left free to do its own selfish will; when every hour of the day, and every action throughout the day, tells of the law of love animating the soul, the thought of the love of GOD fed upon, the desire of love towards GOD and towards man in GOD, ever breathing out its desires,—then all within and all without is alike influenced. The soul in feeling, and the soul in action, alike draws out from GOD and gives out to the world around it the influence of an attraction, which at once preserves its life in harmony with itself, and holds it firmly in communion with GOD.

If this order be kept equally in the commonest tasks, as in the eventful crises of life; whatever the exercise of the faculties, whatever the interests that excite them,—then the soul, moving round its own proper centre, can truly say, “This and this action, or suffering, and every portion of my life, I yield to the overpowering attraction which has drawn me,

¹ Col. iii. 14.

² S. Matt. xxii. 37.

and binds me by its ceaseless force to my LORD and my GOD ; it is no longer myself or my own will, but the will of Him Who has called me, and now holds me fast."

This, were it to be carried throughout, would ensure the perfectness of the creature, as all actions of life become subordinated to the primal and eternal law of love, descending from the central Love which rules the spheres and animates the hierarchies of the heavens, and is in the creature the perpetual reflection and visible witness of the Mind, and Heart of GOD, Who is Love in its essence and its fulness.

(2.) Again, the perfection of the creature is partial, each being but a part of a great whole, separate individuals possessing separate gifts, each contributing its own to the general result. This follows from the very nature of the creature. It is not possible that any individual of our race, with his finite and limited faculties, should reflect the idea of humanity as it exists in the Mind of the living GOD. The several parts contributed by the several individuals make up the whole, which is the full expression of His Mind, at least as far as is possible to the creature at all to represent his Creator. This is what Holy Scripture teaches. It is not any individual soul which constitutes the perfect ideal of humanity, which was to be the companion meet for the SON of GOD, but the aggregate of the faithful, which forms the Communion of the Saints. It is this aggregate, this communion which is spoken of as constituting an individual life, an unity, because representing the fulness of the Divine idea of humanity. S. Paul speaking of the ministry which was to prepare the way of the LORD,

foretells its continuance, "till we all come in the unity of the faith, and of the knowledge of the SON of GOD, unto the perfect man, unto the measure of the stature of the fulness of CHRIST."¹ The entire communion of redeemed mankind is the perfect "man," the completed Humanity, viewed as an individual, and forming in its collective unity the fulness of the idea, to be realized in the mystical Body of CHRIST. On this account also S. Paul says of the saints of old, "they without us should not be made perfect,"² because the saints of every age wait for the full complement of the sainted ones that are yet to arise before the "perfect man" is formed, before the Divine idea of humanity is fulfilled. The Image of CHRIST in His Incarnation is the perfect idea, and this cannot be reflected in one soul alone, but in the entire communion of the elect, each soul contributing its own perfectness, each individual therefore at its utmost greatness forming only a part of that completeness, which can be fulfilled only in the final consummation of all the members of the Body.

There is, therefore, a mutual interdependence between individual souls, each supplying what another lacks, and each benefiting by another's gift. This interdependence we may see in some measure represented in the law affecting the heavenly bodies in what astronomers call binary and tertiary systems, when two or more circle round each other, having complementary colours, neither giving out the perfect light, but each supplying the colour which the other lacks, and so together constituting the full solar spectrum, their separate rays meeting to complete the ful-

¹ Eph. iv. 13.

² Heb. xi. 40.

ness of a perfect radiance. Thus in the Communion of Saints each one with his own characteristics, his own beauty, or power, or thought, his own features of inward spirituality, contributes a separate portion to the completeness of perfection which embodies the idea of "man," according to the Mind of GOD, the reflection in the pure creature of what constitutes the humanity of the Incarnate GOD.

We may draw two conclusions from what has been said.

(1.) We need to cherish in our minds the sense of our need of others, of fellow-creatures whose gifts and characteristics are different from our own. We are made to be more or less dependent on them and they on us. No one is complete and self-sufficient in himself. Each has his own measure of gifts to cultivate, his own proper work to do, his own place in the creation to fill. While doing this, and feeling that it is part, a small part, of a vast whole, we should draw closely to others and associate ourselves with them in mutual interest, in heartfelt sympathy, as though partaking of their graces, and having a share in their gifts, sorrowing in their losses, rejoicing in their successes, because with them, as helped by them, as they by us, we are more and more reflecting the perfection of GOD, and anticipating the time when the union of the perfect man, of which with them we form a part, will be complete in Him. We cannot but lean one on another for aid, and we may feel lifted up in each other's exaltation, serve one's own profit from another's excellency, share in some measure in their good works and their holy lives, just as members of the same nation in one part of the world re-

joice in the success of their fellows, though dwelling far away, because they are of the same blood, the same national life, and are, therefore, honoured in their honour, and exult instinctively in their exploits.

(2.) Another practical consequence has reference to our daily trials, which arise from the faults or infirmities of others. We need ourselves the forbearance of others, not merely in our fractious childhood and our wilful youth, but also in our maturity, in our progress even to the end. We are not merely helpless if alone, but there is much in us which always needs kindness, and generosity, and consideration, and endurance; and what we need of others we are bound to give to others. Hence arises the law of mutual forbearance, of kindness in commonest actions, of sweetness of manner and speech, of mutual esteem, of gentleness and readiness of assistance, of gratitude for help given, of respect for others' powers and gifts, of forgiveness for others' wrongs, of lovingkindness towards others' infirmities.

Such is the manifest duty, as well as the interest, of partially endowed creatures; of imperfect parts of a great whole; of beings who are but members one of another, while "the Spirit divideth to every man severally as He wills."¹

As the component parts of some great cliff, broken off from the coast, and drifted into the ocean, through continual tossing and grinding of one fragment upon another in the mighty movements of the great deep, attain to that smooth and perfect roundness in which they are cast up to take their place on some far distant beach, wonderfully fitted in one with another,

¹ 1 Cor. xii. 11.

all their sharp edges worn off, as they acted and reacted on one another, and are now heaped together to form one whole, under the influence of an overruling law regulating their action, through their own mutual self-adaptation,—so through a mysterious discipline of our common life, the Providence of GOD, guiding the intercourse of man with man, each acting on the other, as each is acted upon, in his daily course, in society or domestic relationship, in business or in recreation, in trials and anxieties manifold, in combined work, or the mere interchange of passing courtesies,—is all the while working out eventful consequences which shape the destinies of separate individual lives. He thus would fit us, each with each, for our separate places in the compact whole, and, if we are faithful, in the great Communion of Saints ; all evil being removed through the effect of a constant discipline, all good brought into exercise by the mutual contact ; the refinement of mind, and temper, and expression, growing gradually through such exercise into the beauty of holiness, to form the jewels of the crown, the component gems of the glory which will eternally exhibit in the world to come the perfect Idea of the invisible GOD. The simple, but all-embracing, law which determines this truth, as the guide and means to final perfection, is expressed in what is announced to be the second commandment, one with the first, namely, “Thou shalt love thy neighbour as thyself.”¹

Let me add two further thoughts which arise out of what we have been considering. We may here see the reasons why our progress towards perfection can be at-

¹ S. Matt. xix. 19.

tained only in weakness. It is in fact an article of the faith, as S. Paul has stated it, that "We have this treasure in earthen vessels, that the excellency of power may be of GOD, and not of us."¹ Our earthly substance is but the clay ; capable of being moulded and fashioned into conformity with the Divine Ideal, but in itself blind and dark and inert. It is quickened and informed only by the power that acts upon it, not of itself, but by the indwelling Divine Life in, but not of, itself. The lingering defilement of past sin, the clinging power of evil desire, the influence of the body of self-love ever hindering the fulness and steadfast uniform action of the pure spirit, witness to the creature's feebleness. We must ever keep this in mind. We may even say that the realisation of this, the root of our imperfection, is one condition of our progress towards perfection. For what does the realisation of our imperfection imply, but that our standard of virtue has risen nearer to the truth ; that in seeing ourselves more clearly, we are enabled the better to estimate the greatness of GOD, and of the life according to the Mind of GOD ? The consciousness of what we are not, is the counterpart of what we are to become, what we are called to be. As when one going down into the valley sees the mountains above rise up in all the greater majesty, so, when descending into the depths of our own imperfections, we estimate more truly the height which our nature is destined to attain. As we grow more and more in humility, we apprehend more truly our intended greatness, while, conversely, the attainment of humility depends on the conception of the perfection which we ought to pos-

¹ 2 Cor. iv. 7.

sess. Humility is but the constant habitual realisation of what is wanting in us ; and this realisation is co-ordinate with the standard we habitually set before us. It is easy to bear reproof, when we see our shame in the loss we have sustained. We are willing to be thought no better than we really are, when we are vividly impressed with the idea of what we ought to be, and might have been. Humiliation becomes a natural and instinctive position of the soul, and one full of rest, when it embraces the idea of the real predestined greatness of our nature in GOD. The two act and re-act. A true view of ourselves in our fallen state leads to a truer view of perfect life in GOD, as the truer ideal of life nourishes the deeper self-distrust and more conscious lowliness.

Again, it is also evident that such perfection as we can attain, is but an advancing and progressive work, growth upon growth, increase upon increase. Yet in a true sense in every stage of the progress, we may in will and aim be perfect, although full of imperfection in deed. It is of the utmost importance to have a definite and exalted aim, for we rise with the standard to which we cling. An object on which we have laid hold, which we have set our whole mind to attain, becomes a powerful stimulus to hope ; the clear vision itself imparting a moral strength. It is on this account that it becomes so vitally necessary, that even when we fail again and again, ever fresh efforts should be made, and fresh resolves formed. Would birds ever have the strength to fly except by casting themselves on their scarce formed wings, fluttering and falling again and again, yet again ever rising through their rapidly succeeding efforts ? Is it not

by taking short and frequent flights that they learn at last to sweep across the vast range of the heavens ; their full strength developed only after repeated failures? So in the soul's life it grows to perfection by little essays fraught with increasing trust, the constant use of what at first is feeble, capable only of short advances, and subject continually to disappointment and relapse, but by degrees advancing and attaining a strength and a steadfastness beyond all expectation. Think not therefore contemptuously of the very least effort to improve. Such advancements are parts of a vast whole, of steps in an infinite progress ; a putting forth of power which at last will rise above all visible things, even to the Throne of GOD, finding its perfect fulness in the glory which enshrines His Presence.

O LORD, draw us then more and more to Thyself, for out of Thee must come all attractive force. Out of Thy central Heart must arise the warmth and the power which are to draw us, which are to sustain us, when drawn ; yea, even the least power to correspond with all Thine attractions. Stir us, LORD, for we would more and more give up ourselves to Thee, for it is our joy to be wholly Thine. Let Thy power come forth and work in us to bring every faculty, every impulse, every stirring of this wonderful life within us into the course which Thou wilt, to be under the perpetual influence of Thy constraining Love. Grant this, Creator, Redeemer, Sanctifier, Thou Whose Name is Love, through the infinite merits of Thy perfect Sacrifice, offered for our restoration to perfect union with Thyself. Amen.

III.

' OUR EXAMPLE.

WE have seen that our perfect state is the reflection of the Being of GOD, and that we are like Him in this, that our perfection consists in the interior life, in what we are, rather than in what we do, or in the circumstances in which we live and move, and have our being, which are but as the passing shadows or veils on which are impressed the workings of our inward life. We may further trace the resemblance between ourselves and Him Who made us, in the momentous fact that by conforming our nature as closely as possible to what is revealed of the character and life of GOD, we are gradually growing to our predestined perfection.

In order to this, that we may receive the full impression of the Mind of GOD, as far as it is given to us to apprehend it, it is needful to keep in mind the different modes in which the Three Persons of the Blessed Trinity have revealed Themselves,—Their separate manifestations. They have revealed themselves separately, and each manifestation is intended to impress on us certain features which contribute towards our perfect state. They have acted together towards a common result, and as we read aright the letters of

the mystic roll unfolded before our eyes, we gain a progressive advance in the practical development of our renewed nature. The Almighty FATHER reveals His special manifestation for our study, as the groundwork of our future progress. The Eternal SON of GOD sets before us a further view in His incarnate state. The HOLY SPIRIT reveals to us a third aspect of the Divine life, thus forming the completeness of the Vision. It is in the combination of these several aspects of the Mind and Life of GOD, that the science of practical theology, affecting our progress, is made known to us, in studying which, as each successive portion of the Vision passes before us, and its impression is formed within us, we are enabled to grow up to the full measure of the stature of the life of grace predestined for us.

(1.) And first, let us consider that aspect of the Divine life, which is revealed to us in the Dispensation which we specially associate with GOD the FATHER. The Old Testament, though foretelling the Incarnation of the SON of GOD, was specially the Revelation of the FATHER. The Divine attributes, the character and dispositions of the pure Godhead, are there revealed. As GOD passed before Moses, and the moral character of His government of His people was displayed to the mind of His servant, He thus proclaimed the truth; "The LORD, the LORD GOD, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty."¹ This Revelation of the character of GOD expanded into

¹ Exod. xxxiv. 6, 7.

the moral law, and the Vision grew which stamped upon the mind of man, what he was then enabled to receive of the attributes and dispositions of Him Who made him. But these are abstract ideas. How were they to be adapted to the common life of humanity? What form would these attributes assume in a created nature; how express themselves under earthly conditions, in such a mixed and imperfect state as ours? We should be at a loss to apply the lessons derived from this Vision of the pure essence of the Godhead, if these truths remained merely as ideas to be engrafted in the mind. True, that we have the record of the dealings of Almighty GOD forming a history of many ages. We see GOD in action, as it were, throughout the course of the chosen nation. But still their history does not come close to our ordinary ways. It does not set GOD before us under the conditions of our common life. It does not present GOD as man with man, entering into all his relations, meeting all his emergencies, enduring all his trials, conversing with him in his home, and by the way, "tempted like as we are," battling with his daily conflicts, feeling his sorrows, sharing his pain.

(2.) What we need is the practical exemplification of the Divine attributes in humanity, and this is supplied to us through the manifestations of the Eternal SON of GOD in the flesh. We are directed to turn our minds for this purpose to the SON, for "He is our Example, that we should follow His steps."¹ He is the Revealer of what but for Him would ever remain unseen to the creature. Under human form and human accidents He has shown how the attributes

¹ 1 S. Pet. ii. 21.

of the Invisible GOD are brought into practice among such as we ourselves are. He has reconciled the Majesty of the Godhead, the ineffable greatness of His Being, with the very least details of our earthly life. We see Power attired in weakness ; the Author and Possessor of all things conformed to the extremest poverty ; perfect Beauty hidden under all contumely ; the Eternal Will ever the more glorified in the entire submission to injustice and insult ; tenderest Compassion shining forth amidst all hindrances ; awful Holiness displayed under the aspect of childlike simplicity. We are enabled to watch the attributes of GOD, perfect in their calm repose, no longer as transcendent and unapproachable objects, like the stars in the great firmament of the heavens ; but as practical truths descended from above to walk the earth, like rays of light radiant in the wayside flower. Though it is more frequently under passive forms that the Divine attributes reveal themselves in our Blessed LORD, in endurance, or self-sacrifice, or patient witness to the Truth, yet not in these alone. Often in energetic, and we may even say impulsive, forms does the full strength of His character come forth to view under purely human conditions, as for instance, when anger showed itself, as in the denunciation of the Pharisees ; in the cleansing of the temple ; in the rejection of unworthy feelings exhibited by a disciple interfering with His Divine purposes ; equally as we see the perfect balance of a mind ever at rest, of passion ceaselessly controlled, under the dictates of the Divine Will.

(3.) It is in a less palpable yet as true a form, that the HOLY SPIRIT reveals the attributes of the God-

head, and shows how the very highest and purest thought may find its expression under feeblest forms of human intellect and human expression, and how the powers of Divine love can leaven the human heart, and breathe its fervour in human impulses, accommodating itself to the action of our natural organs. "The Love of GOD is shed abroad in our hearts by 'the HOLY GHOST Which is given unto us.'"¹ "The fruit of the Spirit,—love, joy, peace, long-suffering, gentleness, goodness, (beneficence,) faith, (fidelity,) meekness, temperance, (sustained evenness,)"²—is the development, according to our capacities, and in adaptation to the conditions of our humanity, of the Divine attributes,—types of the eternal and infinite characteristics of the Nature of the pure Godhead. For our LORD left His work of restoring our redeemed human nature to His likeness, to be carried on and perfected by "another Comforter." His sacred "unction," ever flowing forth and enriching our human faculties, was not only to "teach," and to "lead to all truth," but also to form CHRIST within us by a perpetual inward growth, conforming us to the very mind and active energies of the Divine Nature. And this especially by showing, (for this is the specially characteristic work of the HOLY GHOST in His relation to the other Persons of the Holy Trinity,) how the Life of GOD is not merely a life in oneself, to be spent in perfecting oneself, but in giving forth out of oneself to act on and for others, to be the instrument, the energy, the power of love and kindness, and brightness in the common life, in social ways, in mutual helpfulness. What the HOLY SPIRIT

¹ Rom. v. 5.² Gal. v. 22.

is in the perfect Godhead, binding together in love the FATHER and the SON, and what He is in relation to the creature, "moving," or rather brooding on "the face of the waters,"¹ to give life and beauty, and order and delight,—this Divine revelation teaches us what our life should be, if we would live the life of GOD. That, as we touch perpetually other lives, we should seek, in forgetfulness of self, to be and do what love would dictate, to exert what power, what opportunities we possess, to comfort, to aid, to gladden others ; to be a ceaseless influence for good ; and if called to strive, for the Spirit "strives,"² or to reprove, for the Spirit "convinces the world of righteousness and of judgment,"³ yet still to seek to be what He is in His Divine energy even towards His enemies, to be the Comforter, the Healer, the Restorer, the Guide unto life eternal. We can never rightly look at ourselves simply as in ourselves ; we rightly look on ourselves only as having a part in a common life, as the fraction of a whole, as having responsibilities and duties towards all other members of the same creation linking all in one, with endless claims surrounding us. Capacities for good grow, as our nature grows more and more in harmony with GOD, and in proportion as we follow the Spirit's guidance into the "deep things of GOD." And as we learn the Divine exercise of compassion and forbearance, we know how to bear with others' faults and contradictions, how to melt down others' hardnesses, to soothe others' cares and sorrows, to add to others' joys, to be the channels of light and peace, and gladness and consolation, where we are sent ; to be the ministrants, in our degree, in forming

¹ Gen. i. 2.² Gen. vi. 3.³ S. John xvi. 8.

what at last will become the perfected Communion of the Saints, the mystical Body of which CHRIST is the Head and Living Soul ; each separate individual life, as its course is fulfilled in this present state, merging into a yet higher individuality in a closer unity with all the faithful, as all are brought together into fellowship with GOD.

There are, then, three distinct forces acting on us to bring our life into harmony with the life of GOD.

(1.) The influence of the Vision, as a merely abstract ideal, of the unchangeable and ineffable attributes, which have their primal source in the eternal FATHER. (2.) The example of the Life of our Blessed LORD, with the informing power of His Presence within us. (3.) The constant energy throughout our nature of the HOLY GHOST, and His gifts of grace unfolding themselves within us.

The effect which these combined influences have upon us, depends mainly upon two exercises of the soul, Contemplation and Co-operation.

Let us consider these exercises separately ; and first, as to Contemplation. It is a condition of the progressive transformation of our souls, that we should behold, as an object before us, the form and substance of that into which we are to be transformed. "We all with open face beholding, as in a glass, the glory of the LORD, are changed into the same Image from glory to glory, even as by the Spirit of the LORD."¹ It is by bringing our being face to face with His Being Who created us, by keeping our living aspirations in an attitude of reverential dependence on His revealed Person, in contact with His manifestations of

¹ 2 Cor. iii. 18.

Himself, that we are moulded into His likeness, while ever instinctively looking up to, pleading, admiring, adoring, rejoicing in the glory of His perfect attributes. The full light streams down from the Features of His Countenance, as the revelation of Mount Sinai stamped itself on the face of the prophet. The inner being feeds now on one, now on another aspect of the Infinite Godhead, and, as it feeds, assimilates to itself what it is capable of appropriating. Silently by an ever-acting power of appropriation our nature takes the shape of what it most loves to behold, whether of good or evil. Impressible as we are made to be, it rests with us to will what impressions shall act upon us. We are left to ourselves to choose, whether they be some fleeting, perishable objects of mere natural desire, or what may speak to us of GOD, and the things of GOD; and as we fasten our constant gaze, we are impressed and are changed. As we gaze on true objects of desire, the thought immediately springs up within us, Such and such ought my form of life to be; What I see is the measure of my own truest life. The wondrous Vision is the ceaseless witness of a never ending progress towards my perfect end. It speaks to me continually, "This is the way, walk ye in it." It warns me with an undying reproachfulness, "What manner of person ought I to be in all holy conversation and godliness."¹

The other method of transforming life, Co-operation, is as needful, yet necessarily more difficult in practice. It has its passive and its active side. We need to co-operate with the working of GOD'S grace within us, as He deepens our repentance; we need to

¹ 2 S. Pet. iii. 11.

co-operate also with His work in newly creating us. It is by acts of contrition, by humbling ourselves before others, by accepting humiliations forced upon us from without, by bearing meekly the consequences of our own folly or ignorance, by preserving in ourselves the consciousness of our liability to fall and need of help,—by such like acts and habits of thought we co-operate with the HOLY SPIRIT'S work in softening and bowing down the pride of heart and self-confidence, which is the greatest hindrance to our renovation.

And so, again, in furthering the progress of our renewed nature as we pass from the purgative state to the practical development of Grace, which is the fruit of the HOLY SPIRIT'S blessed work within us, it is as we watch so as to be prepared for probable temptations, as we keep ourselves in readiness to resist them when they arise, as we hold fast our resolutions by the strong effort of our will, as we struggle onward in trust upon GOD'S gracious help in battling with our sinful tendencies, and keeping away from objects that seduce us, or from thoughts that excite us to evil,—it is thus we co-operate with GOD in His active work within us. We are commanded to work as earnestly, as perseveringly, as though GOD had left us wholly to ourselves. He hides Himself behind our own active faculties, that our working may be a work of trust in an unseen, and even an unfelt, Presence. He would that we might win the glory of the victory, though not even one good thought is our own, and every effort is only possible through Himself strengthening us.

As these two separate forces combine,—the silent

influence of an ever present Vision, and the practical discipline arising from a watchful conduct towards the outer world,—so the life of grace advances, so GOD's purpose in redeeming us is being accomplished.

Let us, moreover, think of the manifold calls, which act with their powerful claims on our faithfulness in both these exercises of the Spirit. The FATHER's love in raising us up out of nothing to share His glory and His beatitude, and to minister before Him in our several vocations; more tenderly touching still the devotion of His Blessed SON, giving up Heaven itself to bring us back from our lost estate, the deeply moving incidents of His Passion, the love that ever burns within His Sacred Heart, the ceaseless appeals that speak to us from out the Blessed Sacrament, wherein He is still present to us with the closest possible consciousness, and together with all this, the claims of the Spirit abiding in us as the constant ministrant of all this love, the communicator of the fruits of His Passion and the merits of His Sacrifice, the Giver of all gifts of grace of which we are capable,—all this wonder-work of GOD is acting upon us unceasingly with combined forces to draw us on, to stimulate us, to sustain us,—and for what end? that we may be possessors of an untold joy, clothed with an inconceivable beauty, united with the Eternal in all the glory of His infinite perfections.

Shall we not cherish the longing desire to be true to His design for us? Shall not this be our glorious aim,—of all that we have received to lose nothing, to seek to have the full image of GOD impressed upon us as our abiding character? Shall we not live for this?

Shall we not suffer for this? Shall we not give up all for this, that nothing less than this may be ours ; that losing ourselves in this life, we may find ourselves transformed into something far higher in a more enduring world. Surely when GOD says to us, "Seek ye My Face," He rests not till we answer and say to Him, "Thy Face, LORD, will I seek."¹ May this be our one chief view for the future, our one absorbing thought, the hope of its attainment the secret spring of our daily life. And may the consequences of our great resolve be fulfilled in eternity.

O GOD, surely this shall be our joy, that Thou art all our own, and that through Thy love all that is Thine is ours, as all ours are of Thee. Accept our thankfulness, that Thou hast called us to see and understand what through faith we long more and more to attain, even the unclouded sight of what Thou art in Thyself, and yet more, even our perfected union with Thyself through Thy blessed SON, to Whom with the Spirit be all praise and glory for ever.

¹ Ps. xxvii. 8.

IV.

FAITH.

OUR Church offices during the weeks that intervene between Trinity Sunday which closes the main series of Festivals, and Advent Sunday when the Christian year begins again, as a rule, supply passages of Holy Scripture having a special bearing on the Christian life. They form the more practical portion of the Christian year's teaching, while the seasons which precede and follow them have more special reference to doctrine, and the mysteries of the Christian's creed.

The practical subjects with which we are now dealing have therefore a special appropriateness.¹ Having dwelt on the general view of the life to which we are called in aiming at perfection in the Image of Almighty GOD, I would next lead you to consider some chief graces underlying, and influencing, the higher forms of Christian practice. Among them the most prominent are faith, hope, charity—graces, which, because of their fundamental efficacy, and intimate connection with the essence of spiritual life, stand distinguished from the rest as the Theological virtues. They are so called because they especially unite the soul with GOD. Their importance is also marked by

¹ This address was one of a series preached after Trinity Sunday.

the terse but pregnant sentence in which they have been well described, as being respectively the root, the flower, and the fruit of the Divine life, a description which implies that they are coincident with its successive developments, as though they embraced all graces. Faith is the first of the series, and to this I would now direct your minds.

Viewed generally, faith is that faculty or act of the soul by which it embraces and apprehends things revealed and unseen, and such as reason alone could not attain to. It is that condition of mind and heart which principally connects us with GOD, and the things of GOD, and the whole body of mysteries constituting the hidden world. It is the primary bond that holds us fast to the realms of the Invisible. Faith assumes different forms according to the different causes giving rise to it, and it is of the utmost moment carefully to distinguish them.

There is, first, historical faith, the believing what has been revealed, merely as facts are apprehended, as one may believe things past. The greatest mysteries working around and within us, may be regarded simply as matters with which we have no personal concern, as having no influence on this life, and consequently making no impression on the feelings, though their truth is not questioned, nor their importance denied. This is to have life without love, divine knowledge without joy in the possession, or the grace to apply it to any practical result.

There is, again, a speculative faith. When religious truth has awakened the mind's interest, and the play of intellect which it excites, passes from one object to another, and exercises itself in the manifold conclu-

sions to which they may lead, or, entering into controversy, becomes heated with the conflict of opinions, and the strife of tongues,—this again is a mere profitless and barren faith.

Again, there is passive faith, which indeed works more deeply within the conscience, yet fails to produce any change in the life, or to act upon the will. It awakens remorse and shame and a sense of personal unworthiness, and, bringing out to view the contrast of the truer life with one's own base appetites and desires, fills the soul with the fear of coming judgment, yet gives no sign of any real active co-operation with GOD. This again fails to rise to any true idea of life in GOD.

Such conditions of soul, bearing some resemblance to the great gift of faith, may yet be but lifeless forms, the more sad to contemplate because they may claim as of right the privileges of the true elect. It is therefore the more important to mark clearly, what are the signs by which we may judge of the true character of a living faith.

At the same time it should be borne in mind, that not all seeming deadness of faith is really such. The soul in its very anxiety to be true may deceive itself. There is a despondency which troubles many a faithful soul, because there are times when even to the purest and most devout, the visions, in which they have consistently hitherto lived, grow dark within them. The mysteries of GOD, though clear and substantial as ever to the mind's eye, yet are mere facts, not living realities ; they have seemingly lost all their power, as well as their enjoyment, as if all spiritual virtue had gone out of them, and GOD had forsaken

the soul. Yet this may be mere delusion. It may arise from fatigue of mind or body, which has extended itself to the spirit; or from some transient alternation of feeling which, like a passing cloud, has depressed and damped the spirits. It may be permitted only that the soul's steadfastness may be the more tested, and the truth brought home with greater force, that one is entirely helpless in oneself, entirely dependent on grace, and so humility and self-distrust be deepened. The reality of faith needs to be tried by other tests. The condition of the life, the state of the will, the general habit, the fixed purpose—not transient feelings—are the true criteria by which the judgment must be decided.

Let us, in the first place, consider how true faith is formed. It is, as Holy Scripture assures us, "the gift of GOD."¹ But every gift of GOD presupposes a fitness rendering the soul capable of the Divine influence, as well as furthering its growth, and in regard to this fitness we have a considerable personal responsibility. Such fitness depends partly on what we have resolved to resist and cast away, partly on what we have learnt to value and to seek,—it is partly negative, partly positive. It grows as we direct our gaze through this outward into the inner aspect of things, beyond the temporary and perishable to the eternal and enduring, learning to see everywhere the workings of the power and love of GOD, the aims and laws of His Providence; taking more and more delight in what speaks of His Wisdom, His Beauty, His Justice, His Holiness; and opening our understanding and our aspirations to the worlds where

¹ Eph. ii. 8.

this higher conscience meets with its true response, and thus learns to think and feel in sympathy with the truths which the word of GOD reveals to us. As our minds thus enlarge and advance, we become more and more capable recipients of Divine influences, and so of faith in GOD. Again, as we rise beyond the region of self, cease to desire for self, overcome the passionate impulses and cravings of self-pleasing fancy; learn to live for others, to think of others more than of oneself, to joy in others' joy, and to mourn in others' sorrow, learn rather to give than to receive; grow to be able to bear pain, and count it gain to endure disappointment, or loss, or blame, not to shrink from the woundings of affection, and the soreness of being humbled, reckoning comparatively little of others' esteem, and unlearning the esteem of self and self-reflections, and the self-pity, that arises often as the false anodyne of wounded self-love,—as the heart becomes thus pure in intention, in desire, thus chastened and lowly, the capacity for the higher vision and the grander truth, grows yet more and more.

Again, as we resign our own will, and conform ourselves to the higher will, learn to bring thoughts and purposes into subjection, and walk in obedience, testing continually our own intentions and choices and resolves, by what experience or others' wisdom, or the revealed law of GOD may teach; as we learn thus to walk submissively, we become increasingly fitted to understand the mysteries of GOD, for the promise is, "if any man will do (or rather wills to do) His will, he shall know of the doctrine whether it be of GOD;"¹ as S. Augustine teaches, in accordance with

¹ S. John vii. 17.

this Scripture, to obey is to know. Gradually, as it thus exercises itself, the soul is raised to a higher level of thought, of feeling and of desire,—the inner world becomes the real, and the present world the transient ; the praise of GOD becomes more precious than the praise of men ; the treasure of a peaceful conscience, and communion with the Invisible greater than any earthly gain of power, of influence, or fame.

Life then takes a higher form,—it becomes translated through fresh powers entering in. As food taken into the body becomes assimilated with it, so the object contemplated by the soul thus prepared, and growing into an increasing conformity with it, becomes a real Presence within, of ever deepening influence. There is no limit to the influences which then exert themselves, save what the soul itself may cause by its own want of correspondence with the Divine power at work within us. As when we look out at night and the sky is clear, gazing more and more intently on the heavens above us, the stars multiply every instant, cluster upon cluster, orb upon orb, and what seemed at first but a mere haze of light, gradually assumes distinct shape and opens out into fresh systems of other worlds,—so the different revelations of the Mind of GOD, and the mysteries of His Being, and His attributes, and His operations, unfold themselves, and to the illuminated eye become ever clearer, till the whole field of view is studded with the wonderful signs of Divine wisdom and love. The Infinite breathes and speaks through the whole compass of this present order of sentient life. All seems to partake of a Sacramental power. And what we thus behold becomes a new living creation within us.

It is not merely that we have objects around us, and that we have eyes to see ; not merely that there are voices speaking to us, and that we have ears to hear ; not merely that substances press upon us, and we stretch out our hands and grasp them, but a new creation forms within our own very being, substantial as the spirit itself within which it grows, having an existence which will absorb into itself all the higher elements of our being, and which, viewing ourselves in GOD, is in fact our only true nature, our true self,—that in which we trust to stand at last bodily in the Presence of our LORD, and one with Him, for as S. Paul assures us, “Faith is the substance of things hoped for, the evidence of things not seen.”¹

The ground on which faith rests is, that GOD is true—that what He reveals is what He deems suitable for us in our present state to know, that what He conceals from us, is as yet unsuitable. On this account it is—because we rest entirely on His Word, on the truth of His Being—that faith is accepted as our greatest means of honouring Him. It is because it rests on nothing in ourselves. It has no support from sensible or visible things. It has no groundwork “which eye hath seen, or ear heard, either hath entered into the heart of man to conceive.”² Without any visible or sensible support, the soul puts forth, as it were, its hands and feet to lay hold on the unseen GOD Himself, and tread the world wherein He abides. It goes forth simply “as seeing Him Who is invisible.” It is therefore our purest and most acceptable offering. And so our LORD evidently regarded it, for it laid on Him what we may almost call an irresistible

¹ Heb. xi. 1.² 1 Cor. ii. 9.

attraction ; it was the one act of the creature, that could at all times stir His depths of love and call forth His aid.

For nothing seemed in the days of His Flesh to resist the appeal to which the frequent response came ; “ According to thy faith be it unto thee.” On this depended the success of His work among His creatures, the proportion of faith determining the amount of His gift ; and on the other hand the lack of faith being the one hindrance to His intended goodness ; “ He did not many mighty works there, because of their unbelief.”¹

Let it not, however, be supposed that only the higher gifts of faith draw forth the compassionate sympathies of the Living GOD. If there be a degree of faith such as can “ remove mountains,”² which is the heritage only of the few, there is, beside the faith of Martyrs or Apostles, the faith that, knowing its own infirmities and unworthiness, yet clings simply, because it knows no other hope, and fears to be found unfaithful in the day of trial. The faith of the child that can but lean on a FATHER’S bosom, pleading only the sense of its utter helplessness, is still the saving work of GOD, as well as the matured faith of the soul made perfect through suffering. Faith, like all other graces, has infinite degrees, and in every stage of its progress is a link that binds us to the Throne of GOD. The capacity of faith is part of our regeneration. It dates from our baptism, and expands with our spiritual growth imperceptibly. The very fear of unfaithfulness is an evidence of its existence, for we cannot feel anxiety concerning what

¹ S. Matt. xiii. 58 ; S. Mark vi. 5, 6.

² 1 Cor. xiii. 2.

we do not value, nor value that of which we have no experience.

Further, the growth of faith can only be gradual. As the spirit yields itself to the promptings of the Spirit of GOD, so faith and the power of apprehending the things of GOD, grows within us more and more,—it becomes a living power, which reveals itself in action and endurance, and more exalted views of duty and of love. It exercises itself in bringing into play, as guides to thought and act, the principles it has apprehended, the visions of heavenly things which it has embraced. Those majestic acts of self-sacrifice which mark the highest forms of the saintly character, the freely surrendering whatever GOD may require, casting away whatever hinders the perfect fulfilment of His Will, even to the abandonment of life,—these are the result of habits only gradually formed, as we learn to prefer heavenly to earthly objects, as the vision grows more and more vividly before our illuminated gaze. Every effort to subdue some selfish aim, or bear some inward pain, purely to please our LORD, and gain the highest discipline of the will, every least effort of patience to be made one with His own in some passing trial of the day, is a step onwards to the saintly life, and the sure witness of the progress of a living faith to be crowned at last with the fulness of His glory.

On further occasions we shall have to consider how faith is perfected, and how its action is to be regulated. But one condition of acceptable faith I ought not here to omit, as it lies at the very foundation of its existence, equally as it is a necessary force throughout all its progressive growth. Though love,

as has been already said, is the fruit of faith, and therefore will be properly considered afterwards as its crowning development and its end, yet so essential is love in order that faith may assume a Christian character even in its earliest workings, that it needs to be mentioned here as an integral part of this earliest view of a life of grace. S. Paul describes Christian faith as "faith which worketh by love,"¹ so that from the very first, in order to be true, love must in some measure at least animate it; only as its working is influenced by love is its true ideal realized. And in its onward progress, however fervent and enthusiastic the powers of faith may be, nothing can compensate for any lack of this primal grace, for as the Apostle says, "Though I understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."² Though we need to consider love more fully on another occasion, it must be earnestly noted here how necessary a charitable spirit is to give to the efforts of faith, and the musing on Divine things, any acceptableness in the sight of GOD.

See then by such tests, whether your life hitherto has failed, or whether it be advanced. See whether your aims, your desires, your fixed resolves, have been rising above mere objects of sense, of sight, of touch, into that inner world which faith alone can descry, and where love reigns, and where alone you will find your full blessedness, and rest, and peace. Let it be

¹ Gal. v. 6.² 1 Cor. xiii. 2.

your continual purpose that this, which is the very soul of your life, be ever growing and enlarging within you more and more; that you may be living in the power of Him Who hath called you, and Who Himself will be your perfect recompense, if you continue thus faithful to the end. Let it be your encouragement, in hours of weakness and fears, to feel within yourself, "I know in Whom I have believed." Let it strengthen you to bear ever in mind; "He is faithful Who hath promised." And may a blessed experience, ever within you, bear witness in GOD'S good time to the truth, that "according to thy faith" and thy trust, it hath been done unto thee.

.

V.

HOPE.

WE have dwelt on the grace of Faith, the first of the theological virtues. We have seen it to be a supernatural power, the gift of the HOLY SPIRIT, producing in the soul the vision of eternal things in a substantial form, like a picture drawn, not on its exterior surface, but within its very substance, penetrating inwardly, to become the spring and power of a new life, gradually acquiring strength so as to influence the whole character, developing and forming it after the pattern which is beheld.

Hope, the second grace of the same order, resembles faith, though with marked distinctions. It resembles it in these respects,—that it is equally the gift of the HOLY GHOST, and formed within the soul as a living power, and that it is equally concerned with unseen things, and exercised in the same higher world. But Hope, while requiring Faith as its substratum, rises above and beyond it. Hope, indeed, can exist only because of the previous operations of Faith, and is sustained only by the power which faith possesses of seeing invisible things. In the power of this vision Hope takes wings, and flies upwards, and embraces these higher objects with a brightness and

joy of its own, appropriating and possessing them, or at least feeling within itself an assurance of finding in them its future bliss. Hope, moreover, gives to faith new life, quickening it with higher aspirations, and rekindling its fervours, if it fail or grow dull. The two graces act and react on each other, sustain and develop each other, and as they become fixed and habitual, mutually co-operate in elevating more and more the advancing life.

Hope, moreover, differs from faith in this, that while faith embraces all time, the past, the present, equally as the future, being concerned with objects beyond the visible order of things, Hope is concerned only with the future, for what we already have we hope not for. What is yet to be revealed, what the soul has not yet tasted, what will be seen and known only when the veil which hides the hidden mystery from our longing sight is unveiled,—all this becomes the food in which Hope delights itself, which forms its nourishment, and constitutes its atmosphere of joy. And there is no limit to this exercise of hope, for it stretches forth into the Infinite, it looks upon all GOD'S promises, and all that GOD is, as the ground of endless expectancy.

But Hope is not merely a power of looking forward, nor does mere expectancy constitute its completeness. It needs for its animating principle the grace of holy desire. It is most important to observe this. There may be in the mind an anticipation of the future, and yet no longing to possess, no sense of joy in the anticipated reality. There may be a perfect expectancy without any personal delight in its fulfilment. This is not Christian Hope. Hope is only

true when fed by desire. It lives only in proportion as it is animated by a secret hidden longing. As desires become more keen and vivid, as an unseen recompense becomes the soul's real and substantial aim, so in proportion Hope, being no longer an ineffectual attribute of the soul, becomes "the power of an endless life."

Hope is therefore dependent on two gifts,—the gift of faith, and the gift of holy desire. These form the wings which bear it upward on its heavenward course. It is thus no mere dreamy exercise of the soul, nor a mere contemplation of the glory of the heavenly kingdom, and of the blessedness through which GOD will be glorified in His Saints. It is an acting of the soul, the putting forth of energetic powers, the gathering up of hidden forces, stimulated partly by the attractiveness of the objects which faith presents to the soul, partly by the innate sense of Divine beauty, of the dawning glory of the true humanity which our regeneration has caused to grow within us. It delights to expatiate over the vast expanse of new and higher worlds presented to its enraptured gaze, which constitute the atmosphere in which it breathes. Viewed as a life, active, diligent, persevering, hope consists of definite aims, of affections, of aspirations, of expressions of thankfulness and joy, of delighted communion now with one, now with another object of an assured heavenly inheritance.

Further, as to the extent of the field over which hope operates, it is important to observe that it does not merely look to the end hereafter to be gained, but takes in also the means through which the end is attained. If it be that GOD has willed

that oneself should be a sharer in the fulness of endless joy in a complete union with Himself, it follows that He wills also to impart whatever is necessary to fit us for that perfect life. The promise must include the various stages of advance ever progressing, till at last each chosen soul finds its completeness in Him. The two, the means and the end, cannot be separated,—the one therefore becomes the object of faith and of love, equally as the other. Hope will in this assurance dwell on the promised gifts which prepare the way, equally as on the fulness of joy in the Home of our FATHER. True hope embraces with the same ardour whatever fits the soul for its future inheritance, equally as the inheritance itself. It anticipates with delight each step along the way, each grace which in progressive order it needs to cultivate, as earnestly as it desires its predestined perfection.

It is this aspect of hope that has so momentous a bearing on the question of onward growth. For hope is a stimulating power. It gilds the future promises with a halo of beauty which attracts the soul onward. It gives brightness to what is otherwise dull and unalluring. The mere sense of duty is often insufficient to excite effort, when contrasted with the hindrances which seem to stand in the way of fulfilment, more especially if a desponding tone has taken possession of the soul. The sense of duty is comparatively cold, and natural weakness shrinks from effort. But hope, feeding on the promises of GOD, sheds the hues of divine lovingkindness on the desired attainment, and cherishes the gladness of assured *possession*. It thus has power to awaken ardour, to

strengthen resolve, and thus imparts vigour and confidence. It nerves the soul with a power that enables it to arise above obstacles. In natural things it is the hopeful that prevail. This is not less a law in spiritual things. GOD will even give more than we can ask or think. GOD honours the trust which hope breathes, and rewards the confidence which reposes on Himself alone, while it treasures each increase of His grace as the pledge of yet further gifts. It is true hope, breathing out its fervent desires, which speaks in the words of the Psalmist; "Like as the hart desireth the water-brooks, so longeth my soul after Thee, O GOD; my soul is athirst for GOD, yea, even for the living GOD. When shall I come to appear before the presence of GOD?"¹ The words are the deep outpouring of a soul in which hope predominates as an absorbing power, intense as the thirst of a creature wearied and heated in the chase. With the desired end in view, it cannot rest except in the pouring forth of desires to enter into the promised bliss, claimed already as its own.

This idea of hope is represented in Christian art, where the grace is depicted as a lovely figure with brightest countenance and eyes fixed with an upward gaze, as though the soul lived in the object beheld, the bright future casting its radiant reflection on the rapt features, and the light step ready to advance as though it had no abiding place here below, nothing in which its perfect satisfaction could be found.

Hope viewed under one aspect is a restless state, ever on the wing, and ready to stretch upwards; yet under a truer aspect it is restful,—restful in the

¹ Ps. xlii. 1.

conviction of an assured future possession; and in proportion as the assurance of a future possession grows stronger, so hope becomes the calmer. It possesses the consciousness of an inheritance which from its fulness of satisfied desire, can be patient, because it is trustful. On this account it is that hope is represented in Holy Scripture under the image of "an anchor." It is the "anchor of the soul, both sure and steadfast, and which entereth into that within the veil;"¹ as the anchor cast out from the ship, lays its firm hold on the shore, to steady the ship amidst the tossing of the waves and the violence of the wind, and thus secures an entrance into "the haven where it would be."

While thus waiting the appointed time on the borders of "the land which is very far away," hope acts with a similar force, and with a gladness which suffuses all objects with a bright colouring of its own, picturing to itself in varied forms and aspects, the blessedness into which the soul is about to enter; and thus stimulates itself by further and further desires as the objects it beholds assume an ever increasing attractiveness.

It is this true hope which, as already said, enables the soul to surmount difficulties, to master opposition, and rise above obstacles, which to those devoid of the grace seem insurmountable.

It was thus that the Saints were enabled to endure persecution and suffering, even to embrace a cruel death, or to fight sore battles against besetting sins, triumphing over the spirits of darkness that struggled to maintain their hateful hold over them, be-

¹ Heb. vi. 19.

cause with kindling eye, and glowing cheek, fixed with the intensity of an absorbing assured hope, they burned to possess the promised recompense of their sufferings.

It is through this grace too, that, like to those who have thus gone before in the way of perfection, any of us may learn to endure hardness, and bear neglect, or humiliation, or reproach, and gain sweetness of temper under provocation, lowliness of self-renunciation, and self-sacrifice, in the power of renewed love, because hope, picturing to the soul the joy of a truer likeness to JESUS, and the blessed peace arising as self dies within, leads us on, while, feeding on the promised gain, we lose the sense of painfulness and soreness, which once possessed us, and hindered the soul's progress.

There is a "hoping even against hope," when through past failures and long habits of unfaithfulness and selfishness the claim to GOD'S gracious gifts seems forfeited, and but for His generosity and lavishness of love, the prospect of advance becomes dark and dreary. Even then hope may kindle the spirit afresh in the conviction that GOD is not as man is, that His promises are sure, whatever our past may have been; that He remembers not what we have been, in the joy of seeing us arise and strive "to redeem the past." Even though we have deserved punishment, and He may have withdrawn the light of His countenance, and our infirmity seems to be a deserved penal affliction, yet His love will break out afresh to justify the Saint of old who could say, "Though He slay me, yet will I trust in Him."¹

¹ Job xiii. 15.

Out of the dead womb sprang the child of promise, and hope, though it seem all vain, and even presumptuous, may prove again and again the quickening into an endless union with our LORD. The hope of the dying thief was the immediate prelude to Paradise.

Such thoughts ought to be especially the support of those who by their very profession have cast away the present in hope of the future; who have let go time for eternity; who have given up earthly things because they hoped for heavenly things. These are they of whom our LORD spoke, when He said, "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of GOD's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."¹ They have cast away the present treasure because they believed the hidden treasure that would be their reward. The very soul of their life therefore should be hope. It should be the very "seal upon thine heart, the seal upon thine arm."² It should be specially true of such that they are "saved by hope."³ So may GOD in His mercy build up this perfect life in all whom He has called, yea, perfect it more and more, till at last when hope shall give place to fulness of joy, they may see GOD Face to face, and enter into "the joy of the LORD."

¹ S. Luke xviii. 29, 30.

² Cant. viii. 6.

³ Rom. viii. 24.

VI.

LOVE.

WE pass to-day to the consideration of the third theological virtue,—Love. It falls in with the special subject of Sunday last,¹ and though we have now entered on another line of thought, still the subject has the closest reference to the season of Lent, and its selection as the substance of the Collect and Epistle of last Sunday, is intended to teach that all our penitential acts should be quickened and deepened by this great grace, sin being seen to be more hateful, and the offence done to Almighty GOD more grievous, in proportion as we love Him, and embrace with grateful joy the redemption purchased for us by the precious Blood of His dear SON.

Love is closely related to faith and hope, though distinguished from it by manifest differences. It covers the same ground with those graces, but it comprehends an entirely distinct field of view. The invisible and the spiritual are not the only objects of love. It also takes in the visible, the world of creatures, whatever is of GOD, whether in the present world, or in the world to come.

Love therefore has a wider scope of thought and

¹ *The Address was given on the First Friday in Lent.*

action than either faith or hope, while yet it is intimately linked with them, and even dependent on them. For we cannot love without believing in the unseen verities which it embraces. And love would quickly die if there were no hope of the enjoyment of the things believed. Therefore even as faith and hope vary, so love varies, kindling as they burn brightly, decaying as they decay, reviving as they are renewed in power. The roots of love lie buried deep in faith and hope, and, though fed by its own special nourishment, and resting on its own peculiar supports, it owes to the power of these virtues much of its strength and steadfastness.

Love may be either perfect or imperfect, not indeed meaning by this term, perfect, that we can in this life hope to attain the complete development of love in the fulness which it will hereafter assume, but there are differences of kind and degree in love according to our present capacities, which may thus be characterized, and the distinction is real.

Imperfect love is the love of GOD and of eternal things arising out of one's own interest in them. It is the love of GOD not for His own, but for our sakes, on account of what we enjoy or hope for. It depends on all going well with us, or on an expectation of blessing. It has therefore at its root a mercenary character. It has, whether consciously or not, a constant bearing on self, and views eternity and all its treasures with a constant reference to one's own loss or gain, as if all things, even GOD Himself, existed for the fulness of one's own gratification.

Perfect love on the other hand loves GOD and *eternal things* for their own sakes, irrespective of

one's own gain in loving them. It is generous, pure, disentangled from self-interest. It is the glory and the gracious work of GOD, and His wondrous attributes, which as they excite the love, so they constitute the objects on which love fastens, as if they had no bearing on oneself, but only because of their own loveable nature. The very contemplation of them forms the all-sufficient ground of delight that still breathes in us, though one might be called to surrender one's own happiness, or to make an entire sacrifice for another's good, and even though one had oneself no share in the promised good, but simply GOD for GOD'S own sake, and the glory of eternal things only because of their supereminent beauty having become the ground of the soul's rapture.

It may be difficult to disentangle the idea of GOD from what GOD is to His faithful ones, because the very notion we have of GOD is grounded on the idea of His goodness to His creatures, and specially to His favoured ones, but it involves a vast difference in the feeling itself, whether or no self pervade and animate the view which feeds and excites the passion.

It was, for instance, as an extreme case of generosity of love towards his brethren, that S. Paul preferred the gain of others to his own, so as to conceive the thought that he could wish himself "accursed from CHRIST for my brethren, my kinsmen according to the flesh,"¹ content to see love's object satisfied, yet without benefit to himself, or rather to his own loss. This, I need not say, is an unparalleled expression of such feeling, yet it marks a principle which in various degrees animates exalted forms of character.

¹ Rom. ix. 3.

The thought of such love is not, How great is my own blessedness ; how good GOD is towards me and those I love ; how surpassing will be the joy into which I look to enter ; how can I enough bless GOD for all He has promised me ? The thought is rather, How blessed, how gracious is GOD ; how blessed will the fulfilment of His work of love be ; what must be His beauty, His glory hereafter, if so glorious His work in this world ? whatever be His will for me, may He be evermore praised and glorified. The thought of GOD Himself, and of others in GOD, absorbs the thought of self.

Again, love takes up portions of our nature which are left untouched by either faith or hope. Love inflames the very inanimate impulses of our being, the sensitive and energetic affections. Love is the ardour of passionate desires which find their rest in the beauty and glory of the unseen world, which faith pictures and hope grasps as its own. Only when love is excited do all our affections find their rest in the unseen world, when the child-heart in us looking with clinging love to the unseen world finds there a father, and mother, and brethren, and sisters ; where the fondness of espousals finds its rest in a yet closer tie, in the Husband of the soul, one with it for evermore. GOD in man, and man in GOD, complete the measure of all possible desire. Sisterly and brotherly and betrothed love meet in His sacred Heart their full response, and the aspirations of tenderest friendship find the full joys of confidence and sympathy in Him Who regards His own elect, no longer as servants, but as "friends." In the unseen world all the full satisfaction for all our yearnings both for intellectual

and affectionate fellowship will be felt, meeting the demands of every side of our human nature, of all our cravings throughout all our manifold experiences and desires. Whatever earthly objects of interest or attachment may be ours, yet their truest value is attained if in them, and through them, we are led on to know a diviner and more heavenly love, a more perfect rest.

Another distinction between love and the other theological virtues lies in this, that it has a special enlightening power. Love is always keen of sight. As this is true of the vision of things of earth, so equally of the vision of things spiritual, and this firstly, because love from its eager longings, its fervent desires, its steadfast tenacity, keeps a constant gaze, waits, watches, ponders closely and unwearyingly on its objects of desire. Love directed in this spirit to the mysteries of the unseen world, has thus, as its reward, a power of insight given to no other faculty, a seeing into the very heart of things with a keenness given to no other part of our nature. And secondly, because, as Holy Scripture leads us to believe, there is nothing which GOD can give, that He withholds from those who love Him. Himself perfect Love, is from His very nature ever desiring love, and "he that dwelleth in love, dwelleth in GOD and GOD in him."¹ There is an unfathomable depth of richest treasures promised to love. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which GOD hath prepared for them that love Him."² There is a natural attraction of heart to heart. It is instinc-

¹ 1 S. John iv. 16.

² 1 Cor. ii. 9.

tively felt in human nature, and we may surely believe that this is typical of the Nature of GOD, that He too responds to the love of the creature, opening His secrets, showing more and more of His hidden Mind, while His faithful ones hold rapt communion and intercourse of being with Being, in still contemplation with the silent embrace of love.

O unutterable sacredness of joy ineffable, and full of glory! As faith dwells in GOD, felt to be the innermost centre of life, and hope anticipates the blessedness of fellowship with the unseen, so love with its penetrating gaze thirsts to see, and as it gazes, becomes more and more capable of apprehending the inner truths, the hidden mysteries of the Divine Nature and work. As to the beloved disciple was specially revealed the secret of the Heart of JESUS; as he quickly discerned the mystery of His Incarnation and the truth of His Resurrection, because he was the disciple of love, and lay in the Bosom of love, so the same penetrating grace lives on with its sacred power in all who aim at a perfect union with Him.

Again, love has this further property, that it raises the soul by its firmness in laying hold of the object beloved. The heart that loves is being ever ceaselessly drawn towards its object, whatever that object may be; drawn downwards if the object viewed be base and unworthy, drawn upwards if the object be high and noble. We are conscious of the two-fold influence; how our nature may be degraded by yielding itself to low desires, how on the contrary it rises and is purified by the love of what is beautiful, and pure, and unearthly. In like manner the con-

templation of what is above oneself in power, in wisdom, in beauty in this visible world, is felt to expand and enlarge the soul, and enables it better to comprehend what is above itself in the eternal and invisible world. So again the exercise of even natural love has a purifying as well as an exalting influence. One who has ever truly loved is on this account better than one who has never felt its influence. Its influence extends over one's whole nature, in many ways transforming it; and if it be so in its mere natural exercise, how much more surely must it be so in its exercise on higher and holier objects, when keeping before the mind the One great Object which is above all objects, which is purity itself, beauty itself, holiness itself, which contains, and which is all that is perfect, which is indeed the very essence and life of perfection, how surely must such love of the Divine exalt and refine the soul.

Again, love has yet another property, and one peculiar to itself, that it assimilates the being that loves to the being that is loved, not merely raises it to the level of the one loved, but makes it like to its object. We see the truth of this visibly in the natural world, when those who love much and live long together grow like to one another in feature and expression, in habits and modes of speech, in various incidental ways, the reflection of rays of light from the one as it were radiating on the other in the mutual fervent intercourse; and as this is observable in the natural world, so assuredly it is in a higher sense in the spiritual world. You remember how the people were struck with the aspect and expression of the Apostles S. Peter and S. John, and "took

knowledge of them that they had been with JESUS."¹ They could see it in the expression of their faces. You remember too how the face of Moses shone when he came down from the mount, so that the people could not look at him, dazzled with the radiance which was the reflection of GOD'S countenance, upon Whom he had been gazing during the forty days of his lonely watch. These were symbols expressive of an abiding truth, showing that love assimilates to itself whatever it feeds upon. As hope is characterized by appropriateness, so love by assimilateness, by bringing divers objects into unity, by drawing the one loved to the one that loves, impressing features, inner characteristics and peculiar habits of the loved object, on the soul softened and prepared by the influence of love, and thus made capable of receiving the impression.

Again, we must embrace the necessity of love due to others because of Him Who alike made and redeemed both us and them. This is a wide subject which can now only be briefly touched upon, but it is included in the love of GOD, and cannot rightly be separated from it. We cannot, or at least ought not to separate the idea of GOD from the idea of those whom He loves, and for whom He was content to die, whom He has made part of His own mystical Body, who are thus in a true sense part of Himself. He has claims on us in them. The law regulating our life, independently of the ties of relationship or of special personal attachments, is that we should do to others as we would have them do to us. It is a *divine* axiom telling upon all cases. What I, if I

¹ Acts iv. 13.

were in their place, should judge to be my claim on them, the same I ought to do to them in their place, because of GOD'S claim on me through them. This law prevails whether the claims of others concern eternal or temporal, spiritual or natural things. The only exception is, that inasmuch as spiritual objects are higher than temporal objects, therefore spiritual ends take precedence of natural ends. What we ought therefore to do for others, or yield to others, depends in great measure on the ground on which the claim is made. There may be a just claim on us to give up our own temporal good for another's temporal good, unless some necessary hindrance intervene which we may believe GOD would approve. Specially there is a claim to give up our temporal good when another's spiritual good is at stake, while there is not the same call to give up our spiritual good in a case which concerns another's temporal interest only. To exercise love aright is a part of prudence equally as it is a fruit of the discipline of the soul.

It is easy to see therefore over what an extensive field love ranges, and within which it finds its exercise, and how important to learn to carry it into effect with increasing dutifulness. An Apostle, you will remember, tells us that it is the one grace which will endure for ever, that when faith is lost in sight, and hope absorbed in possession, love will know no diminution, but rather will be ever expanding and developing itself throughout eternity, infinite as the state of being into which it has passed. The same truth follows from the images used in

Holy Scripture to represent these different graces. As hope is represented under the image of an "anchor" cast forward within the Veil, as keeping firm hold of our inheritance in the world to come; and faith is likened to a "shield" and "breastplate" because the man, being covered by a divine protection, is able by the strength of his belief in divine truth and the ever-present support of GOD Himself, to repel "the fiery darts of the enemy;" so love is imaged to our mind, but not by any symbol taken out of the natural world. The true representation of love is found only in GOD Himself. He is set before us as the image of love, the only example of what we should keep in mind as the One Object worthy to express its true character and infinite possibilities of self-sacrifice.

May you then be stirred up and influenced by the indwelling Presence of the Spirit of love to attain to this grace more and more. The blessedness for which all has been surrendered, can only be attained in proportion as we love. The infinite cravings of our souls can receive their gratification only in proportion as we become more like to Him Who is Love, and more faithfully respond to His call Who ever lives and moves in the very innermost depths of love. May He work this in us by His own power. Revealing Himself to our souls as the one aim and object of all truest longings and aspirations, may we have grace to go forth in answer to His appeals and say, "Yes, LORD, it is for this I have left all of which I could divest myself, it is this which I am seeking to attain, however far off, in the state in which my lot is cast." And He will

surely respond and say, "I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee."¹ "He that dwelleth in love dwelleth in Me, and I in him :"² and "Whoso keepeth My word, in him verily is My love perfected."³

¹ Jer. xxxi. 3.

² 1 S. John iv. 16.

³ 1 S. John ii. 5.

VII.

HUMILITY.

THE season of Lent, upon which we have entered, leads me to speak of those special graces which tend to form a true repentance. And this subject is of the utmost moment with a view to progress in holiness, because the deepening of repentance is a great means of rising to advanced heights of spiritual life, as well as of purifying those graces which may be already growing in us, while at the same time we are being more entirely purged from those sins over which we mourn.

The first grace which enters into penitence of which I would speak, is humility. But before going further into this subject, let me point out one consideration which has an intimate bearing upon all forms of grace, not upon humility alone. There are actions resembling the effects of grace, which yet have no necessary connection with it. One may, for instance, be humbled without having any real humility. A state of humiliation to which we submit ourselves, may be forced upon us from some external influence. Some merely accidental circumstance, some sadness or disappointment, may have brought us low. There are merely physical or natural results to which the outward aspect may give indications of changes with-

in the spirit. But yet they may be nothing but a certain depression, a submissiveness arising from natural causes, and which is but temporary and not spiritual. A real virtue proceeds from within only by the working of the grace of GOD through the secret discipline in which self has yielded itself up to a higher influence. It is an enduring state, and acts upon the outer nature from within. In regard to all human action, therefore, we have carefully to distinguish between what is the result of temporary external influence, and what has freely grown and been formed within the higher spirit.

Let us return to consider the special grace of humility. In one respect this grace is distinguished from all other graces. Ordinarily we look to the attributes of GOD to see in Him the archetypes, the various features of holiness, to which we seek to attain in imitation of Him. The image into which we are to be moulded by the Master Hand, is set forth in Himself as our Example. But the very name of this grace shows that we can find no resemblance or pattern of it in GOD. The term is derived from a Latin word which signifies "the ground," thus proving that this grace is a growth within the creature and of the creature alone, suitable to earthly natures, depending on circumstances which can exist only in regard to beings dependent on, and deriving their powers from, another. We see no archetype of humility in the Divine Nature from the very fact that It is above all, the very Source and Life of all being. Yet we may, speaking reverently, and by analogy only, in reference to an inscrutable mystery, discern what we may regard as having some relation to this virtue in

GOD Himself, for the design of the Incarnation implied the idea of self-abasement, of voluntary submission to a superior, a sinking down into the depths as of one's own annihilation.

The idea of the lowliness of JESUS was the result of some mysterious purpose of self-humiliation, which took its rise in the Heart of GOD. Although, therefore, we cannot predicate humility of the Being of Almighty GOD, yet there are movements within His Mind which led to this in its result, though it could only be exemplified in the created nature, which the Godhead willed to assume.

In contemplating GOD we may thus regard this mysterious purpose to become Incarnate, as an inducement, a call to seek this grace on the very ground of attaining dispositions involving a greater likeness to the Divine Nature.

There is thus a Divine, a Godlike beauty in true humility. But the archetype of this grace is properly to be sought in the character and life of our Blessed LORD, as He "made Himself of no reputation, and took upon Him the form of a servant," "and being found in fashion as a man," "humbled Himself."¹ Being in a human form He became susceptible of the grace of humility. To Him, therefore, we turn for the great Pattern of this grace. His whole life, after He took His place among the creatures, was a continual example of the practice of humility. In truth the very act of becoming Incarnate, made it His most characteristic grace, to be thenceforth impressed upon the minds and hearts of His followers as the very first and necessary condition of being made like Him.

¹ Phil. ii. 8.

But it may be asked, how could He, Who was the greatest of all, be really humble, and at the same time true to His high prerogatives? Humility in Him must be consistent with truth, and with His pre-eminent dignity. How then can this be?

Humility in its proper and true sense is but conformity to our condition as creatures. It is not any degradation, nor inconsistent with dignity. It is but the complete acknowledgment and practical fulfillment of the creature's state, viewed in its dependence, and absolute subordination to a higher Nature. Our LORD necessarily, as part of the perfection of His humanity, was penetrated with the consciousness of this dependence and subordination, of the nothingness of a created nature in itself, of the absence of any claim of its own. And His Humility consisted in acknowledging and yielding Himself to this in childlike simplicity. Humility and simplicity in a dependent creature are in fact practically one. Our LORD expressed the true idea of humility when He said, "The SON can do nothing of Himself, but what He seeth the FATHER do :"¹ and again, "I do nothing of Myself; but as My FATHER hath taught Me, I speak these things."² His was a perpetual oblation of the conscious nothingness of the creature ever expressing the sense of dependence. In us also this same consciousness is the real ground of the grace of humility, a conformity to the actual position of the creature, who is nothing in itself, has nothing, can do nothing, can claim nothing, can rightly expect nothing, should wish for nothing, but what the Author and Ruler of its life wills for it.

¹ S. John v. 19.

² S. John viii. 28.

There is, however, in us a ground of humility, in which our Blessed LORD had no part. Our sins, both original and actual, and our inherent faultiness, constitute for us a further ground of self-abasement. Beyond the necessity for humility which is common to all creatures, fallen or unfallen, which would have applied to us equally had we not fallen, there is now, as we are, an additional ground for it. If we had been stainless, blameless creatures, who had never known the blight of sin, there would still have been a perpetual call to be humble. The sense of our fallen nature is but an additional, a superadded cause of humility. The sense of the many ways in which we have failed, and continue to fail in act and word, in judgment and feeling, brings home to us the fact that there is nothing in us devoid of some form of wrong, nothing that has not been marred, nothing into which have not entered the consequences of the Fall. This sense ceaselessly appeals to us as a powerful reason for abasing ourselves, and which would be an amply sufficient cause, even were there no other ground of humility.

Again, there is a further call to humility peculiar to ourselves in which our LORD had no part in the consideration of what is due to others, and of what arises out of our relation to others. Whatever is of GOD we are to reverence, whatever gifts He has shed upon others we are "highly to esteem." We cannot ever know the amount of gifts, the amount of grace which GOD may have shed on others. We cannot tell the extent to which Divine Power has been *vouchsafed* to another; we can never tell whether *another* has had less given than ourselves, and yet

has used that little better ; or whether if another had had all we have, he would not be far better than we are, and be doing more for GOD. We can form no estimate of the difficulties, the trials, the force of temptation to which others are exposed, or what they may have borne or overcome. There is a true sense in which we are to "esteem others better than ourselves."¹ This again is an inducement to humility in our own case in addition to what is forced upon us by the example of our LORD. Beside therefore the consciousness of our own dependent state as creatures receiving all from GOD, our own sinfulness and continual failing, and the respect due to others in whom as His creatures His Presence and gifts of nature or of grace reveal themselves, are calls to humility peculiarly our own, which ought to act upon us ceaselessly.

Further, we need to see by what means this grace may be formed in us. Like all graces it is the gift of GOD, formed in us by Him through the co-operation of our own self-discipline, acting in harmony with His own supernatural Presence. Viewing our own part in the growth of this grace, there are three faculties of our nature which, if duly influenced, combine to further it. First the intellect needs to apprehend the various motives which conduce to foster it, and on which it rests, as the true condition of a creature recognizing its dependence upon its Maker, and the absence of any claim but what His Will approves. Secondly, the will, if bent on subduing the pride of life, which is ever rising up within us, tends directly to enforce what our reason apprehends to be true to our creaturely nature, as well as conformed to the Mind

¹ Phil. ii. 3.

and Example of our LORD. And, thirdly, the desires and susceptibilities of heart, growing more and more to be penetrated with the love of whatever tends to overcome the evil within us, and to assimilate us to the character of our LORD, act continually in influencing the will to the same end. It is on these combined energies of our nature co-operating, and in proportion as they gain strength and prevail in their united action, that humility grows. It is not however only through the exercise of grace and self-discipline within ourselves, that humility is formed. The Providence of GOD works with His grace. The general order of things around us, our mutual intercourse one with another, the checks, the reproofs, the contradictions of daily life, bring home to us continually the sense of our own failings and weaknesses, of the imperfections of our own nature and its fancied powers, and the superiority of others, in one or other respect. All circumstances teach us, if we are willing to learn, both the wisdom and the truth of a lowly estimate of ourselves which, if allowed to act as thus outwardly shown to us, is the nurturing of the grace of humility. The opportunities of a growing consciousness of the need of this grace, and the rebukes if we fail to learn it, are ceaseless, and a right use of such opportunities, calling out the inward self-discipline they need rightly to meet them, is the further aid to its attainment which His Providence continually supplies.

We may further endeavour to estimate the value of this grace of humility in relation to other graces, its place, if we may so term it, in the order of the Divine gifts. To do this will depend on the principles *according* to which we measure the gifts of the HOLY

SPIRIT. If we estimate them according to their own inherent excellence, as bringing us nearer to GOD, and partaking most of GOD, then love would surely be ranked in the highest place, for love is GOD and its exercise is union with GOD,—it is the most exalted and purest exercise of our renewed nature, finding its archetype in GOD. Again, we may determine the value of the virtues by considering which has the greater influence in regulating and disciplining, whether our active or our passive qualities, and under this test obedience or conformity of will to the Divine Will would take a higher place than humility, and indeed obedience includes humility, or rather is the active form which humility assumes, it being but the obedient recognition of the obligations of a created nature in its relation to Him Who created it.

But humility has a distinctive greatness which in one respect renders it the most important and chiefest of all. It is this grace which forms the very foundation of the spiritual life, which while bringing our nature low in its own esteem, and constantly condemning the pride of self, renders it capable of gaining grace and closer union with GOD. It is the handmaid of faith and the necessary condition of co-operation with the whole work of GOD, removing the hindrances which continually rise up within our fallen nature. It has on this account a special promise of increase,—GOD “giveth grace unto the lowly.”¹ In this respect humility shines out with a pre-eminent dignity as of all graces the most essential for the development of the Christian character, and preserving us in harmony with the entire scheme of redemption.

¹ Prov. iii. 34.

It is moreover of the utmost importance to consider the ways in which humility works, and by what tests we may examine ourselves as to our possession of this great grace, and our growth in it. Humility commonly arises with a sense of disesteem, of one's own liability to fail, of one's infirmities in comparison with others, a lowly readiness to acknowledge one's own defects. As an advance upon this consciousness there would be the effort to mortify in every possible way the risings of self-assertion, the endeavour to keep down any high or ambitious estimates of what one is, or has done. A yet deeper condition of soul grows as we recognize our deep abiding faultiness, our inherent corruption in the sight of GOD, so as to be ever preserving the state of dependence on Divine aid, and of Divine forgiveness, with the growing sense of unworthiness and nothingness in the sight of GOD.

It is a mark of very real progress in this grace, if there be a growing disposition to give every one their due, to dwell thankfully and admiringly on others' gifts, to regard and value every gift of nature or of grace, by which GOD may have distinguished others beyond what oneself can claim. In some with whom we are familiar we may have the opportunity of "entertaining angels unawares." To see GOD in all His creatures revealing Himself, and to view also oneself among the countless hosts, as grains of sand on the sea-shore of the mighty ocean, or as the worms on which we may heedlessly tread in our daily walk, —this growing habit of thought marks the progress of a deepening grace, a truer apprehension of our being as we appear and really are in His own sight.

It marks a continual progress in this fundamental

grace when there is growing in us a willingness to accept humiliation whencesoever or howsoever it comes, whether through outward circumstances under GOD'S Providence, or more tryingly from different persons with whom we are brought into intercourse. As this readiness deepens even a gladness springs up when the opportunities of self-renunciation occur, not because of the humiliation itself, but because of the gain which the advance of self-subdual cherishes. And this may so far prevail as to cause even a desire to meet such opportunities, and thus to become more and more subdued by a voluntary self-abasement.

It would accord with this spirit to shrink back from honours and distinctions and seats of power, not as dreading a discomfiture, but as having learnt to love the more hidden way, the self-forgetting and being forgotten of others ; and this not from any lack of zeal or desire to do good, but as keeping in the background, and ever acting in the spirit in which "the left hand knoweth not what the right hand doeth ;" thus becoming like the angels in heaven, who ever prostrate themselves before the eternal throne, while all their energies are being exercised in ministries of love.

Let us entreat of the most high GOD, as we enter this course of penitence which this season secures, to attain more and more of this great grace as an abiding possession, that as we live and move in the Light, under that all-searching Eye—so keenly searching, so purely righteous,—we may be found living more and more after the Mind of Him, Whom we follow, to Whose Likeness we aspire, ever growing up into His own glorious Image.

And do Thou, O Spirit of CHRIST, Spirit of the

Lowly One, Spirit of Him Who meekly bowed His Head under the cross, Who took "the form of a servant,"¹ being in all things obedient, work this in us, for Thou alone canst mould us into it. Put forth Thy strength, subdue us wholly, overruling every thought and impulse, for we would not rest till we become like Thee in this, as in all Thy gifts !

¹ Phil. ii. 7.

VIII.

HOLY FEAR.

WE are considering the chief graces which tend to perfect repentance, and among them have first dwelt upon the grace of Humility. Let me now lead you to think of the grace of holy Fear—a grace which resembles Humility in certain important respects.

It is like humility specially in two respects, first, that it has its part in laying the foundations of the spiritual life, and again because it extends its influence over the whole life, acting upon each virtue as it grows throughout our progressive advancement. The Scriptures speak of holy fear under both these aspects, as concerned with both the initiatory and the maturer forms of spirituality. Thus for instance it is written, "The fear of the LORD is the beginning of wisdom,"¹ and, again, we are called to "perfect holiness in the fear of GOD."²

It is necessary to distinguish the several kinds of fear. There are chiefly two kinds; servile fear, and filial fear. Both are operations of the Spirit of GOD, though only the latter can be viewed as a grace or fruit of the Spirit. Servile fear is a result of the HOLY SPIRIT'S influence acting upon the conscience,

¹ Ps. cxi. 10.

² 2 Cor. vii. 1.

to convince, to reprove, thus having an indirect effect, but it does not tend to create a new character in the renewed creature, nor develop a new feature of the spiritual life.

Let us first dwell upon this lower kind of fear. Its power is shown in awakening the soul to a sense of danger in consequence of what it has done, setting before it the vision of the unseen Judge, and the prospect of a righteous doom, making sin terrible, and its punishment as close at hand. It stirs the consciousness of personal responsibility, and keeps it actively alive, as binding the soul to obedience from the sense of the consequences of disobedience. Fear thus becomes a safeguard against sin, causing the soul to shrink at the apprehension of the danger of falling, even of the approach of temptation ; and in the earlier stages of a conversion it is of the utmost value, because it thus tends to preserve the soul from a relapse. It has a strengthening influence, and this not merely at the commencement of a renewed life, in first turning the soul away from its former sins ; but also in the onward progress of a renewed state, it continues to exercise a strong control, imparting force to resolve, quickening effort, and deepening convictions. As long indeed as any sinful tendency retains its hold on the soul, the dread of punishment and of future recompense is a necessary ingredient in the preparation of heart which leads on to higher principles of action, and can never in its lesser degrees at least safely be dismissed, as altogether needless even in the highest advance of holiness. A lowly apprehension of what awaits the soul, will ever accompany the prospect of *the last Judgment*, as it draws nearer and nearer, and

as the sense of unworthiness deepens before the clearing vision of the Eternal Truth and ineffable Sanctities of Almighty GOD.

Yet even while servile fear continues thus to influence the soul, as still liable to sin, and through sin to the punishment to which it is doomed ; yet in faithful souls it loses more and more its depressing effects, as the consciousness of the love and mercies of GOD prevails, and experience teaches trust.

Let me now direct your minds to the higher kind of fear, filial fear.

Filial fear must assume the highest possible dignity in our eyes, when we bear in mind that it was signally exhibited in our Blessed LORD'S character. The Prophet Isaiah foretold in his description of the coming Messiah, that this would be one of the special gifts by which He would be recognized, and which, first abiding in Him in the Fulness of the Spirit, was to descend through Him to the members of His mystical Body. The Spirit of godly fear was one of the manifold manifestations of His Presence among men.¹ This was to prevail as naturally arising from the sense of awe, which necessarily attaches to the creature, great in proportion to its holiness, as more truly recognizing the Holiness of Godhead.

There is one passage which needs to be considered, because it may seem at first sight to imply a lower kind of fear in the heart of our LORD. It is when during the fiery trial of the Agony He prayed to the FATHER, and it is said that "He was heard in that He feared." The fear experienced at this awful crisis of our LORD'S Sacrifice could not be, we may well

¹ Isaiah xi. 2.

believe, the fear of death in the ordinary sense ; though it is scarcely possible that any created nature can fail instinctively to shrink from the sense of its own dissolution. This natural consciousness could not in His perfect Humanity assume the form of fear. The fear here intended is rather that reverent awe which the created nature would needs feel towards the Uncreated, in the consciousness of its dependence and its infirmities, specially when trial is brooding upon the soul, and depressing it ; and the trial that then pressed on the Soul of the Son of Man was the whole burden of the sin of the world, and of death in its aspect of penal horror as the doom of sin. But still in this reverent awe there was predominant the profound affection, the filial love, which rose above all sense of suffering, as His human will united itself with His FATHER'S ; "not what I will, but what Thou wilt ;" the true Sonship acknowledging the true Fatherhood even in that terrible distress. This reverent awe is the true expression of a creature's consciousness in his relation to the Uncreated, to the source of its life, and gives to filial love its nobleness of devotion, and its grandeur of self-sacrifice, raising it above the mere sense of affection, above the fondness of delighted attachment. This consciousness was necessarily in our LORD, as the consequence of His having taken upon Him a created nature. Filial fear existed in Him in its highest form, and is a precious bond of union with Him, the witness of a true Brotherhood between Himself and us, the accepted children of His Eternal FATHER.

Again, filial fear, as affecting ourselves in our present state, is to be divided into two kinds, the perfect

and the imperfect ; or rather being the same in kind, they differ in degree. Imperfect filial fear has for its objects these two distinct things, fear of the fault, and fear of the punishment of the fault ; while the more perfect kind dreads displeasing one loved, with a readiness to accept the deserved chastisement.

Let us consider the progress of this grace. In the earlier stage of filial fear the dread of punishment prevails, which thus far causes it to bear a resemblance to servile fear. But there is yet an essential distinction between the two. In servile fear there is a deterring influence that keeps from sin, but without any love of holiness, without any fervent desire, without in fact the very principle of life which gives hope of perseverance, if the sense of prospective punishment were removed. The dread of the punishment alone is acting, sin is still loved, its attractiveness is still felt. There is still a conflict between the pleasure of sin, and the terror of its consequences. The soul is still enslaved, though struggling to be free from, and making resolve against, the old temptations. But in even the lowest degree of filial fear the desire of pleasing GOD, the love of holiness, the earnest choice of the purer life, exist within the soul, only as yet the influence is too weak to ensure the onward progress, and even a trembling still is felt in doubt of the love of GOD. Strength comes as the desire becomes more steadfast, and aspirations grow, in the consciousness of the beauty and the delight of heavenly things, with the experience and higher knowledge of the covenanted love of GOD in CHRIST, and the freeness and fulness of His forgiveness, and His readiness to save and

bless, even beyond our own desire to be saved and blessed. As these feelings grow, love takes a freer flight, and the fear of displeasing GOD predominates over the fear of its consequences ; the fear of the loss of the light of His countenance is felt beyond all other loss. The soul then increasingly dreads the least offence simply because it has displeased GOD, and the thought of punishment is less and less felt. Nay, there grows rather, instead of the fear of the penalty, the desire even of suffering, as some compensation for the injury, some amends even to Almighty GOD, which love prompts as a satisfaction ; not as obliterating the fault, but as a real expression of its sorrow at the offence, and its longing, were it possible, to repair the wrong. And then even the penal consequences of sin are felt to be only expressions of love chastening the child-like soul, and through grace becoming the real healing of the fault. Thus too grows the deeper assurance of its acceptance, "for whom He loveth, He chasteneth, and scourgeth every son whom He receiveth."¹

It is very important to trace the stages of progress. There is first a dread of sin from fear of its consequences, though this is not necessarily so, for even in the earliest stages of spiritual life the sense of the holiness and love of GOD may be so predominant, that the prevailing thought is the wrong done to GOD Himself. But ordinarily in that earlier stage the fear of punishment prevails, and only as the work of grace advances does the fear of offending GOD for His own sake gradually take its place, and the sense of His love and mercy lead to the higher fear, as the

¹ Heb. xii. 6.

Psalmist says, "For there is mercy with Thee, therefore shalt Thou be feared."¹ Then indeed the thought deepens more and more, "How dreadful to continue in sin, when not only does grace abound, but when the love of Him Who has given all, is so great." Then, further, as the assurance of His love towards oneself personally, and the pledges of His covenanted mercy become more clearly apprehended, the soul thankfully casts itself upon GOD; "I am His; I am safe in His protecting care, I can trust all His designs, His purposes, His Will; I can bear all that He requires of me." The idea of punishment is lost in this sense of His wise and just ordering, of His paternal Providence. Trials become even welcome, as they are seen to be a sharing in some measure of the sufferings of His Blessed SON, borne for love of the sinner; it becomes a joy to be able to say, "I can bear something for His sake, as He bore for me. I can partake of some measure of the pain of His atonement for me, and in and through Him make some amends for my transgressions."

Then by degrees two objects only fill up the vision of the soul; the one, the fear of losing any degree of the favour of Almighty GOD; the other, the fear of being ever separated from Him, even for a moment. As knowledge grows, and the revelations of GOD become more precious, the very support and stay of one's life, so the sense of personal love to one's own individual self deepens. The consciousness of sin, so wonderfully covered and put away and borne with continually, softens the soul and perfects contrition, and a chastened reverence, bringing every thought into subjection before the All Holy, raises the interior

¹ Ps. cxxx. 4.

life more and more into a state of growing conformity with His perfect Will.

Such true fear as this will live on in other worlds, as, in rapt awe, the soul approaches GOD, gazing on His perfect holiness in His glory in heaven. The vision will penetrate the spirit more and more, more and more exalt the transformed creature, as it becomes freed from all vestige of its former self, of self at all as a conscious existence, living in entire dependence on the felt fulness of the eternal Life-giving GOD. All sense of dread will then have passed away, all apprehension of any possible offence will have been hushed to rest, the prospect of any possible estrangement, or even the lingering shadow of a recollection of such a possibility will have gone for ever. And yet a holy fear will remain to deepen the sense of holiness, of the consciousness of life indebted to the Source of all purest love, the buoyant ecstasy of gladness in the ceaseless, unvarying response of a will wholly conformed to perfect Wisdom and perfect Love.

Fear thus rightly viewed, as shown in a renewed creature's nature, in a state of probation, is a continual progress upward, from a servile apprehension to a reverent, awful sense of holiness. In its earliest stages, though imperfect, it is necessary to such as we are. In the growth of repentance it quickens the sense of past and present sin. There can hardly be a true confession, or even a true self-examination, without fear. It has ever a vital work in deepening contrition. In the discipline of life, when even venial sins only remain, and the danger of worse sins has passed away, it strengthens all resolutions. We all feel how

in our relations with a fellow-creature, the sense of fear in meeting him arises with keenest sensibility, if we are conscious of having done him any wrong. In our relations with GOD, fear acts as a living grace, making us anxious, thoughtful, watchful, earnest, lest the very least spot of sin be suffered to remain to work inwardly, or mar the purposes and dispositions which are being formed more and more in union with the Mind of CHRIST. It is thus a sure preventative against laxity and self-indulgence, which unnerve the soul. Fear becomes thus an ever active energy, deepening penitence, guarding the soul from further guilt, and elevating all the impulses of the higher life, while it aims at entire oneness with the pure, the holy, the glorious. Fear, again, quickens prayer, as S. Peter experienced when he was failing, and feared lest he should sink into the deep, "LORD, save me, I perish." One great cause of laxity in prayer, of want of attention, and heartlessness in supplicating GOD, will be found to be the want of holy fear. The quickened nerve, the tender earnestness, the deepened longing, come, as true fear pervades the spirit, and sheds a reverent solemnity over the attitude of the soul in its approach to Almighty GOD.

Once more, this same grace is the very strength and animating principle of recollectedness, maintaining the consciousness of the reverence ever due to the Divine Presence, keeping up in the mind the creaturely sense of dependence on the Author of one's life, and the Arbiter of one's destinies, while His infinite Purity and Truth bear a constant contrast with our sinful tendencies, and instinctively condemn our faults.

Let us, then, fail not to cultivate this grace. And Thou, Spirit of the Most High GOD, work in us this grace, that it may tell upon our whole life ; Spirit of Holy Fear, Breath of the living GOD, breathe over and within our inmost souls, brooding as at our first creation, over the waters of our struggling life, while we strive to attain that perfect love, which casteth out the fear that hath torment, and the union of our wills and of our whole ransomed natures with the fulness of Divine Love, be accomplished in Thy own good time,—the glory of the creature becoming the reflection of the ineffable, unchangeable glory of the Creator.

IX.

GODLY SORROW.

OF the dispositions which help towards a true repentance, two have been already considered,—humility and holy fear. Let us now view the third ingredient, the grace of Godly Sorrow.

As humility deepens the spirit of repentance, and fear strengthens its energies, so godly sorrow softens the soul through its penetrating influence, moulding it into a readiness for self-reproach and self-surrender. S. Paul says, “godly sorrow worketh repentance unto salvation, not to be repented of.”¹ He thus describes the influence which it works, as though it were in itself all-sufficient, as though quite alone it prepared the soul for repentance, and were effective beyond all other influences.

The Apostle’s words moreover seem to show that the power of godly sorrow extends throughout the whole course of repentance, even to the end, “working” on continuously through its different stages, even ensuring final perseverance, and advancing the changed state of the soul, till it attains its fulness of perfection.

The Apostle’s language implies the distinguishing

¹ 2 Cor. vii. 10.

feature of this true sorrow,—that it takes its character from the object which causes it. The mere sensible expressions of sorrow are the same in all cases, but they differ in their character according to the object which excites them, or towards which they are directed. This is what S. Paul means by speaking of “godly sorrow,” as distinct from sorrow in the abstract, for sorrow may be felt because of sin, yet affect the consciousness in a way which does not help towards real repentance. There may be sorrow, e.g., for the consequences of sin,—that we have fallen, that we have brought shame upon ourselves, lowered ourselves, sustained loss, that we have missed some grace we might have obtained, failed when we might have advanced, forfeited, as it seems finally, the opportunity of becoming more lovely and pleasing in the sight of GOD, or in the sight of some fellow-creature whom we love and esteem in GOD.

Real sorrow may be moved by such causes, and yet not be “godly sorrow.” The term in the original means, “sorrow in reference to GOD,” sorrow of which GOD is the special object and cause,—sorrow, because GOD is affected by our sins, because His honour has been outraged. We mourn because of this,—His Will despised, His designs thwarted, His love cast back and rejected, His grace, which has been “shed abroad in our hearts by the HOLY GHOST given unto us,” disobeyed. The thought is, that our sins, irrespective of any consequences to ourselves, have their own intrinsic evil, alienating us from GOD, and sorely grieving Him. Sorrow on this account can exist in us only in proportion as we take a right view of GOD,—when we come to understand

and feel,—such consciousness growing only by degrees as a reality,—that GOD is a Person, not a fate, not a blind destiny, not a mere power, not a First Cause only, nor merely the Author of our being, our Creator,—but a Person, Who has a mind to purpose, and a heart to feel, One with Whom we have the closest possible relations, Who can be influenced, as He can influence, Who can be bound to us and we to Him by mutual love, Who has an individuality acting and acted upon, of which our own individual personality is a true, though necessarily an imperfect image. Only as this consciousness grows, and, as the result, we come to apprehend how He is affected, moved by our sins, how it arouses His just condemnation, raises a barrier to His lovingkindness, separates us from Him, darkens the light of His Presence,—only thus the ingredients of a godly sorrow exist within us. Mysterious as It is, and unlike to ourselves as the Divine Nature must be, incomprehensible in His ineffable bliss, incapable of change, abiding in the stillness of His eternal rest, infinite in holiness as in power, yet that there is some true analogy between our feelings and inward movements and sensibilities, and what is felt by Almighty GOD, is clear from Holy Scripture. It speaks of GOD being “grieved;”¹ of His “repentings” being “kindled together;”² of His “repenting that He had made man;”³ of His not “always striving with man;”⁴ of His not being “willing that any should perish, but that all should come to repentance;”⁵ of His calling us to Him as His own “elect;” of His “predestinating us to be con-

¹ Gen. vi. 6.² Hos. xi. 8.³ Gen. vi. 7.⁴ Gen. vi. 3.⁵ 2 S. Pet. iii. 9.

formed to the image of His dear SON ;¹ of " His love shed abroad in our hearts ;"² of His pouring out upon us " the Spirit of adoption, whereby we can cry, Abba, FATHER."³ Such passages speak of sensations and desires and regrets similar to our own ; and however impossible it may be for us to conceive the movements of His Being thus likened to our own, yet we are meant to draw our conclusions from these inspired revelations of Himself, and we may, and surely ought to view our relation to GOD, and His sensations toward us, in the light of them. Such are His own representations of Himself, and only as we take them in, and ponder on these truths, can we be awakened to a sense of godly sorrow. The difference of the state of mind towards GOD arising from these thoughts, is the same as exists towards a fellow-creature whom we have injured. Our feelings depend in such a case in considering, or not, how the injured person is affected by the injury. If he does not feel it, or does not care about it, the sense of the injury done, can scarcely be said to exist, or quickly fades and becomes a mere abstract idea. It quickens and deepens in proportion to the consciousness that the injury has been felt, and all the more if it becomes known that the injured person loved us, and has done us much kindness, and still loves us notwithstanding the injury. A wholly different set of emotions are then raised within our hearts, the soul is newly affected, and the springs of sorrow gush up ; the whole being is moved, and is eager to do anything to repair the guilt, and to atone for the grief we have caused. A similar dif-

¹ Rom. viii. 29.² Rom. v. 5.³ Rom. viii. 15.

ference exists in the sorrow we experience when we perceive that GOD is a Person, that He can be touched, influenced, affected; His heart wounded; when we realize His love, and care, and desires towards us, and see how contrary our course has been to what He looked for in us, and that He felt the injury and the loss as a personal wrong. As we cherish this thought in our hearts, as the thought grows and deepens, new forms and sensations of sorrow arise within us.

Moreover, to bring before the mind the inscrutable, ineffable Union of the Divine and Human Natures, in the Person of JESUS, is necessary for the same end. Though He has now passed within the veil, where grief is wholly unknown, and in His glorified nature has entered into a condition which in a true sense is no longer capable of suffering, where suffering has for ever ceased,—yet at the same time there are thrilling through Him ceaselessly sensations kindred to our own, and in a keen consciousness, in some mystery, however incomprehensible to us now, the consequences of what we do, and what we are, penetrate His Sacred Heart.

There is an identity in eternity with what He was in time. He Who was so moved with grief at the thought of death as the consequence of sin while standing by the grave of Lazarus,—for surely it was not death itself, nor its quick passage from this lower to a higher life, which so moved Him, but death as the doom of sin, with the stain and stamp of evil as its just retribution—He, Who in a bitter paroxysm of grief wept over Jerusalem, in the thought of the sin which was marring its life, and placing an im-

passable barrier, between His Love and its deliverance, which even then He would have accomplished, even then gathering His people under His Wings, the hopeless, hardened state of His elect people causing that outburst of bitter tears as He foretold the doom of the fated city—He is still the same in heart and mind. He still feels the very same sensations, is still capable of being moved by the same causes, and possessed by the same interests, full of the same desires, and touched by like disappointments, wounded by like afflictions, even so as to be “crucified afresh” in some mysterious form, though exalted into an ineffable beatitude. His life is still vibrating between the joy of saving those for whom He died, and of sadness at their loss. His sacred sympathy is the prolonged echo throughout eternity of His Passion and His Victory. His mission still unaccomplished is being carried on, though it be “in heavenly places.” The condition of His humanity in His mediatorial kingdom still retains its own natural dispositions, though they act now more secretly within the recesses of His Godhead, sublimed by the exalted state into which He has passed, while still present with us through the links of a common nature, which is ever communicating itself to us.

The true view of sin and its heinousness, comes home to us just in proportion as we keep before our minds the sense of its personal effects upon our LORD, and say within ourselves, “It is my sin,—what I have done, what I am, what I have been,—all this, as it once crucified Him, so still it wounds Him.” For in very truth, still now as of old, the great Penitent’s confession applies in the case of every transgression ;

"Against Thee only have I sinned, and done this evil in Thy sight."¹

Further, we have to bear in mind that there are two ways in which sorrow is felt and exhibited. There is a sensitive sorrow and there is a rational sorrow ; the one more emotional, stirring the lower sensations, the other more purely spiritual, moving the higher faculties of our nature. They are quite distinct, though they may be quickened into action and work together.

I. A material difference distinguishes the two.

Sensitive sorrow, while it gives rise to strong emotions and fervent expressions of remorse, may have no influence on the inner life or character. The gush of feeling may quickly pass away, leaving no practical impressions. It is possible even that it may deceive the soul by its seeming force of compunction, as if it were in itself a compensation for the past, and leave it less eager for amendment, the conscience set at rest, the very outburst of grief rendering the soul less capable of being moved again, if perchance betrayed into another like sin, less and less capable of feeling distress at the recurring falls. For familiarity takes off the edge of compunction, and the powers of inner feeling may be exhausted by use not developed into practice.

Sensational sorrow, indeed, in itself argues nothing ; it may be caused by the things of earth, by passing fears and regrets ; it may be caught by a kind of sympathy from the effects of one's transgression on the minds of others. There may be even deeper sensations of this same kind stirred by mere earthly loss, by the death of one dear to us, by some trial or dis-

¹ Ps. li. 4.

appointment, far more than by sin. Its value, therefore, when awakened by a consciousness of sin, is not to be estimated too highly, and yet such sorrow is not to be altogether disregarded. It may be the beginning of far deeper sensations. It may be a stimulus arousing the soul's dormant powers, and making the first efforts of practical amendment easier, and thus help forward the higher tendencies, which may be deepened into a repentance that touches all the springs and sources of the whole spiritual being.

2. It is this more abiding work, constituting what has been spoken of as rational sorrow, which is the real and steadfast groundwork of the progressive renewal of the life, to which S. Paul attaches so high a value when he speaks of the "godly sorrow, which worketh repentance unto salvation, not to be repented of." This mourning of the spirit, and not merely of the sensibilities of the soul, has a calmness from its very depth. This may give the appearance of less keen feeling, and so seem to argue less powerful convictions, but it is so only because greater powers are evoked, capable of balancing and controlling the more sensational elements of the soul, and which, affecting the higher and more spiritual regions of the soul's life, are from their very nature more retiring, less demonstrative, even fearful of mere emotional expressions. The power which belongs to such deeper sorrow lies in this,—that the causes producing it are not merely a sense of loss, or shame, or disappointment with oneself, or consciousness of the condemnation or displeasure of others, nor merely the misery arising from the compunction of conscience, but rather it is due to the intelligent apprehension of sin, hating it as an aliena-

tion from GOD, and from all that is pure and holy in His sight,—sin grievous to the soul as a wrong done against both its own higher nature and the pleadings of Divine Love ; a fresh wound in the Heart of JESUS CHRIST, a contradiction to all the soul's truest aims and aspirations, inbreathed by the HOLY SPIRIT of GOD.

Such sorrow does not pass. Rather in proportion as the knowledge of GOD increases, and love deepens, such sorrow grows with a steadfast abiding power. It may seem that in a first confession sorrow was more deeply stirred, and that afterwards as life advanced, even at a stage of closer union with GOD, sorrow for sin had declined. The truth rather is, that in the first fervent consciousness of sin, the sensations of sorrow were more strongly aroused, more sensibly felt ; that afterwards, it became a calmer sense, a sense that has penetrated into deeper recesses of the soul's being, working inwardly, and spending itself in an animating principle of life, becoming a source of constantly renewed efforts after holiness. This truer sorrow continually deepens as the "breadth and length, and depth and height of the love of GOD" in CHRIST JESUS our LORD, is known, becoming even tenderer in its character, and more and more influential in its practical effects. For what great results does S. Paul attribute to godly sorrow, as he describes its effect upon the soul ! "For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you,"¹—what care to put away the least remains of sin ; "yea, what clearing of yourselves,"—what searchings and

¹ 2 Cor. vii. 11.

testings of the heart ;—"yea, what indignation," what strength of enmity against any recurring sin ; "yea, what fear," what dread of ever again offending GOD ; "yea, what vehement desire," what desire to please Him ; "yea, what zeal," what ardour to advance onward to the attainment of perfectness of life ; "yea, what revenge," what infliction of self-denial, from horror and fear of sin, what willingness to endure suffering and atone in some measure, if it may be, for the dishonour done to GOD !

Such sorrow is indeed the sharing in some mystery of the very same sensations which moved the Sacred Heart of the Godhead at the sight of the sin of His creatures, and drew the SON of GOD down from Heaven to undergo the Passion, that He might atone for the deep offence. It is a movement of sympathy with the sorrow which JESUS felt, for sin which was not His own, but the penalties of which He bore, when 'He became "sin for us." And surely most blessed it is to mingle our sorrow with His sorrow, our "groanings which cannot be uttered," which the HOLY SPIRIT awakens within us, with the burden that He bore within His heart in His travail for sin, and to feel that, while we cherish this grace, we are in mysterious harmony with the sensations that have stirred the Godhead, and still form the source of the Divine compassion, the stimulus to the perpetual offering of the Divine Redeemer before the Eternal Throne.

Lastly, bear in mind, the chief moral influences which arise from such true abiding sorrow. One is tenderness, the softening influence, pervading the whole nature. All must have felt, while such sorrow lasts, how different are our temper, our tone of speech,

our spirit of acting, and the condition of our minds, from what prevails without such an influence at work.

Again, our judgments of others' faults, and manner of speaking of them, are affected by the same cause. S. Paul's mind in regarding others' sin, comes out to view when he says, "Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of CHRIST ;"¹ thus speaking out of the depths of a Divine sorrow, possessed with a large-hearted considerateness, in striking contrast with the hard, unfeeling tone so common in judging and speaking of another's faults.

Again, such sorrow stirs in us the earnest desire to repair the consequences of our former sins ; a spirit of reparation, ever ready, not merely to remove the evil, but to compensate by increased efforts, for the wrong done, both before GOD and man.

Again, out of such sorrow arise feelings of delight, when there is trust that such efforts of reparation have pleased GOD, have awakened the smile of approval in the Face of GOD, and satisfaction in the Heart of JESUS, Whom we have so often grieved by our sins.

Yet once more, such sorrow deepens the spirit of prayer, quickens the energies of supplication, awakens praise and thanksgiving. It is as we grieve at having wounded another, that our whole soul goes forth in the desire for forgiveness at any cost. And so likewise towards GOD, if sorrow is really felt, prayer ceases not, dryness passes away, and the spirit soars upwards with a renewed energy whence the springs of

¹ Phil. iii. 18.

Divine Love are ever welling forth in streams that refresh the garden of the LORD.

May He in His pity work in us this true "repentance, not to be repented of," that we may be found acceptable to Him in the great and searching day of our account.

Grant it, O GOD, of Thy tender mercy, through JESUS CHRIST.

X.

SELF-CLEARING.

TO-DAY I would dwell on one of the fruits, which S. Paul speaks of as flowing from the grace of godly sorrow, one very closely connected with it, one of its earliest results, "the clearing of ourselves."

Godly sorrow is a special gift of grace, a power in itself, but we must never lose the feeling of its being intended to lead onward to a further development of penitence in the growth of a holy life. It is on this account that in the early stages of repentance, GOD awakens such deep emotions of sensible sorrow beyond what are perhaps ever stirred afterwards. In that first critical moment, sorrow seems to flood the whole nature, being as it were the spring tide of the after summer growth. For just as in spring there is a gush, often very sudden, of a softening warmth in the air, loosening the clods of the earth, and enabling the soil to give out its nourishment for the growth of the seeds committed to its bosom, and this its tenderest stage is the prelude of all the after growth, after which the soil settles down around the root, and binds it so that the growing plant may attain a substance and a strength for its perfect development,—thus too in the heart, the first anguish of contrite

sorrow, with its softening power, gradually subsides, and the soul's impulses settle down into a calmer consciousness with less of sensible emotion, because the awakened feelings have passed into a maturer experience, in which the plant which the Heavenly FATHER has planted, is able to take a firmer hold and acquire a more enduring texture, and thus put forth its proper fruits with richer exuberance. Therefore it is of the greatest moment that the early stage of penitential sorrow, and the emotions then so vehemently aroused, should not be rested on in themselves. Nor when we look back to them, if they have been given to us in former days, in special seasons of Divine influence, should they be estimated so highly as to be wished for again, to be reproduced as signs of earnestness. Rather the question should be, whether they have led on to the further advance, for which GOD gave this first quickening of a better life. If we would profit by what we have once felt, it must be by an unceasing effort to advance, steadfastly cherishing the Divine impulses, but letting them pass into action, according to those stages or steps specially distinctive of the various phases of the spiritual life.

One of the first feelings which spring up in the soul in the progress of a true repentance, is the desire of clearing or cleansing ourselves. This indeed must be necessarily among the earliest thoughts, if the desire for a change of the inner life be true. For the deepest longing is to be reconciled to GOD, and we feel that this reconciliation depends partly on oneself. It is not that He reconciles us to Himself merely by the new gift of the higher nature, kindred to His own, but He says, "be ye reconciled to GOD," do your

part in this reconciliation. Reconciliation in the case of a fellow-creature is not real unless there be a putting away from one's own heart of all that hinders love, the removal of all that jars and disturbs harmony. So with the soul which is thus moved to GOD, this ought to be the first thought, "What is there between me and Thee? what is the hindrance to the mutual fellowship? What prevents the consciousness of His trustful love to me, and the response of my trustful love to Him? What is there in me that hinders the possibility of my believing this to be a truth and a reality?" This is the first thought that naturally arises at such a crisis in the soul's history, the wondering at the possibility, and yet the eager desire for the removal of all that hinders the blessedness of a restored life of grace, thus preparing the way which in GOD'S good time leads to a state of perfect reconciliation with Himself, and of peace as a consequence of this consciousness growing within oneself.

I do not now dwell on the sacramental means of cleansing ourselves which our LORD has appointed within His Church for the assurance of the forgiveness of sin, and renewed life. This is a special subject that needs to be dealt with separately; only in passing it should be observed how much depends on the spirit in which a confession is made, as well as on the love with which GOD then visits the soul which uses this means of grace. It matters much how far it be simple and childlike, free and true, acknowledging before GOD, and to him who is the representative of GOD, who ministers for GOD, what is felt to be the barrier to Divine Grace, the hin-

drance to rest within the soul, and to union with GOD.

I speak only of moral influences within the interior life. There is the "perfect love," forming the basis of a true contrite spirit, which makes so powerful an appeal to the Heart of GOD, that it not only "casteth out fear,"¹ but also wins grace. There is in it such capacity, such predispositions, such a fitness to correspond with the purposes of GOD, that in the order of redemption it is, if it may be so said, irresistible.

There is a moral effect even in the utterance of acknowledged sin, with the full intention of putting it far away, laying it down as an intolerable burden at the foot of the Cross, that being pardoned by Him, it may be buried by Him in utter forgetfulness as "in the depths of the sea." The very utterance itself has a certain natural power of removing the sin from the inner life; for there is a mysterious result in the mere going forth of words from the heart, as though it separated the confessed sin from the conscience. The very fact of having confessed it, tends to lighten the burden weighing on the memory,—the bitterness passing with the utterance. But this depends on the spirit in which the confession is made, on the tenderness, the penetrating warmth of the contrition, the childlike openness, the trustful self-abandonment which is the only true response to the generous Love of GOD in its free justification of the penitent sinner.

Again, much depends on the diligent and intelligent use of self-examination. It may and ought to

¹ 1 S. John iv. 18.

become an habitual state, a constant practice of the soul, not merely a periodical survey of the soul's account before GOD, a self-investigation at fixed intervals, but withal there is also needed a sensitiveness of conscience ever alive to perceive, not only the act, but also the thought, of sin, together with the motive dictating it, and the tendency it exhibits.

But here a danger meets us, which needs to be carefully understood, that of scrupulousness. For there may be a too great inner retrospection which has the effect of weakening the soul's powers, which produces distrust and causeless fear, which, generating a tendency to pore over one's own sensations, may even revive the thoughts of past sin, wake up forgotten evil, and its impulses, and become even the materials of fresh temptation. Moreover if we keep our eyes always turned in upon self, we run the risk of losing the sense of the Divine Presence, and a serious hindrance is thus placed to the progress of the soul, which depends on looking out of self and steadfastly gazing upon GOD. There is the danger of exposing ourselves to an unnecessary realisation of evils which might never have arisen in our consciousness, raising up within our being a mist, a cloud which shrouds the light of GOD from our view, and hides Him from us. We have, therefore, need to guard ourselves against an excess in this habit of self-examination, which would be simply hurtful, while at the same time the act itself needs to be cherished, being within its proper limits essential to any practical clearing away of our sins, or general self-discipline, saving us from the misery of sin lurking undiscovered within, to rise

up unexpectedly before us at the last. Perhaps there is no point of spiritual discipline which needs more care than the habit of self-examination without any undue self-consciousness.

One simple rule which may serve to meet the difficulty in some measure at least may here be given. It is this ; in all such searchings of heart we should bestow the same amount of care which would satisfy us in any matter of grave importance affecting our worldly interests. In cases where we are called to act, and are anxious to guard ourselves against wrong to oneself or others, questions on which depends our wellbeing, or that of those we love, we look at the matter on all sides, consider all its bearings, and then make up our minds what to do, and having done this, we wait in trustfulness, returning no more to it, unless some fresh light breaks upon our mind, or fresh cause of fear arise. Like cautious search and consideration, like grave deliberateness, should be exercised on the tremendous question of the soul's state before GOD. All that human prudence, and thoughtfulness, and care can do, ought surely to be done, because of the momentous issues hanging upon it. With similar pains, and like practical considerations should we examine ourselves, as to our spiritual life. But having done this to the best of our ability, we should leave it, and pass on in trustful dependence on the love and forbearance of GOD, seeking to do better. Let this rule be carried out honestly, and self-scrutiny would never be a hindrance to our life. Rather we should have a safeguard against that unhealthy morbid retrospection, which debases the soul's energies, and often needlessly mars the peace of the reconciled child of

GOD, shutting it out from its promised rest in the Redeemer's tender love.

If after all there remain the fear of sin not wholly discovered, as in temporal circumstances difficulty may be still felt after all endeavour to see one's way, and rest can be found only in trusting GOD to over-rule for good, or to pardon infirmity or dulness of mind,—so in regard to spiritual failure to discover the whole extent of sin upon the soul, rest may be found in the humility which acknowledges one's weakness, and which commits one's cause to GOD, with a readiness and a desire to receive any fresh light which His Spirit may shed upon the soul, or any correction which may tend to chasten it. This calm and trustful spirit, cherished thankfully, is one necessary part of the life of grace, and is a sure safeguard against any hurtful consequence of overlooking sins which may be within the conscience, and yet are not readily discerned ; for lowliness of heart is always an acceptable offering to GOD, and has a special power of discerning any indication or suggestion of possible fault, and is therefore a security to the soul, that sooner or later, whatever needs to be seen and repented of, will be shown in its true light, as the soul is able to bear it. And there is yet a further safeguard in the continuance of a secret mourning for sin, which ever accompanies this contrite state of the soul,—a tenderness which is sensitively alive to the least sign of the very least sin, and an eagerness to know, and be freed from, any hindrance to the peaceful rest in union with GOD which has become the soul's all-absorbing desire.

Further, it must be observed, that this clearing of self does not merely extend to definite acts,—to out-

ward manifestations or expressions of sin,—it reaches deeper, it reaches even to that sinfulness which pervades our nature, which is within us, quite irrespective of its outward expressions. When the soul is calm and undisturbed, we still feel, that within its depths inextricably rooted in the very texture of our being, there is a tendency and a liability to evil; and a sad experience gradually, if not at once, convinces us that it will never be wholly disengaged from our interior life, in this our earthly state. It permeates more or less all we do, or say, or think, in so subtle a manner, that we cannot grasp it fully, though able, it may be, to trace it to its hidden source. Yet even to this pervading faultiness of our nature, the clearing of oneself in a measure extends. Godly sorrow acts as a continual disclaimer of the evil—it is ceaselessly restraining it as hateful; it bears witness to GOD'S righteous indignation, while the soul prostrates itself before Him as willing to accept His holy discipline, and ever seeks the grace which tends to restrain and overcome it. As we thus contritely humble ourselves before Him, GOD ever looks on us in CHRIST, in His mercy accepting the sorrow, as a bond of union with the meritorious Passion of His SON.

Still more are we cleansing ourselves from this clinging evil of our nature, while we pray earnestly for the increase and vital influence of the indwelling Presence of the all-holy, purifying Spirit. Sacramental grace, and contrite expressions of sorrow, and trustful dependence on GOD, help towards this, but the actual work of cleansing and renewing power is the direct influence of that constant indwelling Presence which is pledged to us, which works at all times, which, re-

ceived through specially ordained means in its fulness by covenanted tokens, yet grows in power within us in answer to prayer, and earnest desire, gradually pervading the very substance of the soul's life, healing the poisoned streams of the original transgression, and causing to flow in the tidal wave of the waters of life ever issuing from the new Humanity glorified in GOD in heavenly places. Irrespective of all outward signs and means, this inward power works as an abiding gift, becoming more and more our own possession, and transforming us into the very life and light in which we shall at last behold the Living GOD.

Oh blessedness unutterable of those, whose increasingly clearer sight of their own soul's needs assures them that the evil in them is being gradually done away, passing off like the gloom of the storm which for a while has obscured the face of the heavens, and in its stead are conscious of the shining in of the glorious brightness breaking through the clouds as they pass away! For in such the old evil becomes less and less, and the substance of their inner being from which the evil has been disentangled, more and more possessed of a conscious rest in the love of Him, Whose true human sympathy is the solace in all great struggles, as having Himself suffered in our very flesh, while we become one with His Flesh, bone of His Bone, soul of His Soul, spirit of His Spirit, and the truth of Whose Godhead is to us the unshaken assurance of an endless and inexhaustible beatitude. Thus being gradually cleansed and renewed, we are prepared for the final meeting, face to Face, with the Living GOD, Whom without holiness none can look upon and live.

O Thou all-cleansing Spirit, Who alone purifiest Thine elect, complete Thy work in us, and perfect our repentance, that being purged from all sin, and being made one with Thee, and separated from all that is at variance with Thee, we may be united with Thee in the oneness of an ever-blessed life, and be bound together with Thee eternally.

XI.

A YIELDED WILL.

WE have dwelt on certain graces which lie at the foundation of the spiritual life, and I would now select another grace of a similar kind, equally fundamental, namely, a yielded will.

It was disobedience to the Will of GOD which led to the first transgression. The return of the will to its perfect allegiance, to a state of restful obedience, is therefore the true counteraction of the original sin, and the pledge of the restoration of the soul to its intended perfection. One act of disobedience of the will led in its consequences and after developments to all other disobediences, and we should therefore expect that, the will once surrendered and set right, there would be a gradual return to their true tendencies of all the faculties of our being, a recovery from every evil inclination, so that the soul would become again subordinate to its true centre, the Eternal Will of GOD. The will being brought into harmony with His Will, our whole nature, of which it is the central spring, would then be strung afresh, tuned into a regulated action in union with the Divine Nature.

It may be thought how great a blessing it would

be if the rebellion of the will could be removed at once by some preternatural power exerted upon it—some miraculous intervention by which GOD might be pleased to compel our wills into perfect oneness with His own, and make us what in our hearts we long to be, supple, pliant, elastic, reflections and instruments of His Mind. There would then, we suppose, be at once rest within, and harmony without ; all contradictions would cease ; we should necessarily follow His Will in simple compliance with all His purposes. We may ask why this could not be, nor indeed be good for us, though the end is what we earnestly pray for, and what GOD Himself has promised to accomplish. The answer is not far to seek, though it involves great principles concerning GOD'S dealings with us, and the primary laws of our creation.

(1.) To be preternaturally changed by a power external to ourselves, with which we do not at all co-operate, would imply that we are mere machines. There would be no act of our own, no act as of an intelligent creature. There would be nothing whatever of an offered life. There could be no response of love, for love delights to make offerings to the Beloved Person. Its very breath of life is sacrifice. Even common human love delights in self-sacrifice, and as love rises to greater heights, it is never satisfied till it has given all that is in its power. Any act of offering to another implies of necessity a power of giving, or in other words, a will of one's own. If one gives to GOD any external gift with which He has endowed us, some earthly possession, what reality is there in it, as a gift, unless it be a symbol of some-

thing unseen, unless it be the expression of the inner heart's purpose? As an external possession, what we have is always GOD'S; and as to any work which we may accomplish, or our time, or the powers of our mind, or the activities of the body, or of the intellect, or some appointed ministry, though as emanating from ourselves, these would in the sight of GOD be more than a mere outward possession; yet relatively they would be nothing worth, except as expressing some desire or intention. To give as love desires to give, to give so as to satisfy love's dictates, there must be the act of the will expressing itself. The will is the central strength, the dominant principle of the inner man, the spring of our vital energies, and when this is surrendered and has expressed itself, then, and not till then, love has laid on the altar a true sacrifice. Whether the offering be great or small in outward value, the will to give is in GOD'S sight our greatest gift, the noblest part of our being. Only when this inspires the gift, can the soul say, "I have laid an acceptable victim on the altar, I leave it there to be used as He wills for His own glory, to Whom I have given my all." On this account then, as the only condition of an offered life, the will itself must act with efforts of its own. If our wills were overmastered by an Almighty Power, this offering of love would be impossible; it could not be our own to give, though our will might by some overpowering influence have been forced into compliance with the purposes of GOD.

(2.) Another reason is, that we could not otherwise grow in grace; there could be no advance. Only by successive efforts in communion with GOD can we

make any progress in the spiritual life, for the law of our nature is, that through trial and struggle overcoming difficulty, by conquest over the weakness of the flesh, and the shrinkings of nature, by the subdual of evil impulses, with patience matured by experience, by disciplining the irregular passions, GOD helping us, our character is formed. Only thus by our own working together with GOD do we gain what schoolmen call "merit," that is to say, by faithfulness in the use of grace given we gain more grace, according to the assured promise, that "to him that hath shall be given, and he shall have more abundance."¹ The glory hereafter is the development of grace given here in this world in ever increasing measure, as the reward of faithfulness. Glory is the flower of what has been here forming in the bud; the result of the gradual use and maturity of supernatural powers, through the secret yielding up of the desires and the will. Every fresh increase of pliancy, every conquest of what was once stubborn, every surrender of what was once perverse or rebellious, each separate triumph of faithful effort, is an advance in spiritual growth, and thus a heaping up of the treasure of bliss to come, with which GOD has promised to crown these struggles of the renewed nature. Let there be only an influence exerted from without, with power of itself to constrain the inward spirit, and we should be but as carved dumb statues, without the possibility of inward development or growth, without fruit, blind passive matter, mechanically shaped. There could be no crown of glory to set the seal of the Divine acceptance on the obedience of

¹ S. Matt. xiii. 12.

a responsible creature, made after His own image, and whose service was intended to be perfect freedom.

(3.) A third reason is, that only thus we could attain the likeness of CHRIST, and yet the likeness of CHRIST is the completed form of the maturity of the saintly character. We should miss the very central feature which constitutes that likeness. It is an Article of the Faith, that JESUS attained the height of glory into which He has entered, by a willing subjection rendered on His part to the Mind of the Everlasting FATHER. S. Paul, speaking of the Incarnation, traces the Mystery from its source in its descent downwards. "He made Himself," thus the Apostle is describing our LORD'S action, "of no reputation, and took upon Him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the Cross ; wherefore GOD also hath highly exalted Him."¹ There is here, first, the humiliating Himself to take the outward frame, and inward faculties of men, and when in that state, not as a necessary consequence of that state, but as an action of His human will, He "became obedient." It was on this account, not because of His preeminent dignity, but because of the free subjection of the will "GOD also hath highly exalted Him." The force of the description lies in the connexion between the yielded will, and the exaltation of the Incarnate GOD. He "emptied Himself," that is to say, He passed out of His sovereign Omnipotence as GOD, that He might place Himself in our condition, live in the state of a true human

¹ Phil. ii. 7—9.

creature, and having in that state met all the opposing and adverse elements with which our nature is encompassed, He brought His humanity into a complete oneness of union with His FATHER, through a succession of separate acts, a completed surrender of pure obedience,—and by this process being fitted for His Exaltation, He enters into the Highest Heaven to be adored of all creatures in His perfect Manhood. The complete surrender of His will was therefore the effectual cause of our LORD'S glorified state, and it is set before us as the special feature of His character which is to constitute our likeness to Him.

There are in strongly marked characters certain distinguishing features, which mark off the person from other individuals, and if this special feature is not clearly exhibited in the representation, the likeness is lost. So it must be in this case. If we are to be conformed to the likeness of our LORD, even though an accurate correctness were possible in other features, but this one lacking, it would not be the same character. The difference would be essential. On the other hand, let this one characteristic feature be added to imperfect representations of other features, and the likeness will come out, as if all depended on the presence of this one. Suppose it possible that all other graces might be ours, charity, humility, patience, love, gentleness, meekness, but the will be still unsubdued, the tenacity of self-assertion prevail against the influences which should control it,—let self assert itself against the manifold claims of obedience to the Will of GOD, and the CHRIST is no longer seen in the character of the disciple.

(4.) Again, there could otherwise be no union of

our heart with the Heart of GOD. For what is the union of one being with another? It is not a mechanical contact, a coming together as by some external force and coercion. Neither is it a mere closeness of companionship, a delight in seeing one another, or the exchanging of thoughts with one another, or sympathy on some special work, or common interest. All this may be, but we do not apply the term, union, in such cases. Union is the intertwining of one being with another, so that the soul of one feels to be in the soul of the other, losing its sense of separate existence. It is as though there were one soul but two persons. And this comes to pass through the yielding of the one to the other, the mutual correspondence and compliance, as if there were but one will, only two expressions of it, because there are two beings, one in act and in result, with a felt confidence, a conscious sense of interdependence of the one towards the other. In the consciousness of this oneness of their separate wills, the union of two separate beings consists. And so likewise towards GOD. If one had in one's heart as one's own personal desire, chosen GOD, professing constantly that He is All in all to us, yet there would not necessarily on this account be a real union. It might be a mere passive acknowledgment of GOD, influenced by force of circumstances, or of blind belief, but not a really surrendered will. We might be ever trusting to His goodness, bound about Him in the consciousness of our dependent state, yet all might yet be but external. We might be nothing but, as it were, an excrescence, burdening GOD, as some creature clinging to a rock and feeding on the

surrounding elements, but having no inner links uniting us, no sense of a common life, no coalescing of the two natures so as to form a conscious rest of the being of the one in the being of the other. It is that we may attain to this, there is left to us the independent power of freely giving up our will. There must be a struggle, a conflict, there must be much self-discipline co-operating with grace to work in us this changed condition, but it is only on the gradual yielding up of self, that this result depends ; and this is surely the greatest purpose for which we live.

As the will is yielded in the course of trial, as we learn to bear and overcome in passing through the difficulties of life, then, and then only is the self yielded up as "a sweet-savour" sacrifice to GOD. There may seem a difficulty in reconciling the idea of a life, made up, as ours necessarily is, of many minute details, being capable of a continued act of submission to the Will of GOD,—how each separate action can be a material for self-oblation. Yet it may be so. Each separate action may indeed become an act of union with GOD ; a casting oneself on GOD. The connection may be through a seemingly endless chain of causes and effects ; but it matters not. GOD is not merely a remote final Cause. His is a particular equally as it is a general Providence. He is acting in and through every detail throughout the whole chain-work of intermediate causes. Whether it be in yielding to some ordinary passing inconvenience arising from surrounding circumstances, or to some more evident appointment of His ordering, such as bodily sickness or infirmity, or unavoidable consequences of

our own earthly lot ; whether it be in submitting to some moral law, such as the clear dictates of conscience, or the commands of those who are placed in authority over us, and the rules appointed for us, or voluntarily accepted for the guidance of our life ; whether the discipline be of the natural or spiritual order of things,—equally in all and each of these it is with GOD Himself the soul comes in contact. And when it can say, “I accept each and all as it comes to me, promptly, willingly,—I give myself submissively to it, and it is to Him Whom I see beyond and within all these things that I yield myself ; I recognize and adore in all the Will of One Who has a sovereign right over me, and Who rules me through these intermediate agencies,”—then the reality of practical obedience is being reached. And the reason why the soul is so unhappy whenever it cannot bring itself to yield to such claims ; why such conscious trouble broods within, far out of proportion to the importance of the matter itself in which we have failed to yield obedience,—is simply this, that we feel the refusal has been not merely to the outward claim, but to the Will of GOD ; that it has been a rebellion against Himself. The call may have been made in the gentlest, most unobtrusive way, it might have been some mere trifle scarcely worth speaking of. But there is an instinct engraven on the soul which speaks loudly and says, “it is to GOD Himself,—though I did not know it at the time,—that I refused to yield, and the refusal of my soul to submit, has been faithlessness to the promises that I have made again and again to Him Whom I have acknowledged to be my FATHER, Ruler, King, and GOD.” As the reality

of our rebelliousness stands out before us, it is this that lies at the root of the distress to the penitent soul which cannot be hushed to rest, till the will has returned to its allegiance, and has sought to make the reparation due to the Almighty Power which claims it as its own.

The Religious have a twofold bond constraining them, from the very essential conditions of their life. For by their profession they have voluntarily added the obligations of obedience by their own free assent to their rule of life, an addition to other antecedent claims on the soul. Obedience has become, by their special choice, the one great principle of life, one above all to be cherished. And on this account there is added to all other grounds for submissiveness a necessity to put away every hindrance to a faithful fulfilment of an accepted course of duty.

Let us briefly, before I close, consider what it is that stands in the way of the progress and fulfilment of this great, this crowning grace. (1.) There is a natural unyieldingness, the clinging corruption flowing from original sin, the rebelliousness of our fallen state, to which all are alike prone. It is the universal heritage of the Fall. There may be added to this inevitable tendency, a reluctance to make or to sustain the amount of effort necessary to subdue it,—the shrinking from the struggle and the sacrifice, which the effort involves ; or it may be a slothfulness which renders it difficult to bring the soul quickly enough to the point of making the effort ; or it may be the clinging of self to some object of attachment, which has overpowered the will ; or some fear of con-

sequences ; or some want of conscientiousness, or of the realisation of what is at stake in the decision of the moment. The powers that need to be brought to bear in rousing the soul and quickening its energies, will depend on the peculiarities of the case, and the disposition of the individual soul ; but one power there is which is necessary in every case. It is love which rises above all hindrances through a power of its own, love counteracting the love that self generates and absorbs within itself. Self-love is the degrading and thralldom of our will. It clings to us through life ; naturally we cannot bear a wound, a loss, a disappointment, a hindrance, but self-love pleads against the infliction unceasingly. But a higher, purer love may prevail. Nothing brings to bear on the will a power sufficient to overmaster it, like to the love of Him " Who loved us, and gave Himself for us." The sense of His love towards us, absorbing us, assured to us by every pledge that love could give, and responded to in grateful self-offering, may accomplish what is needed. Then only when we have risen to that higher spiritual-mindedness, can the will rise out of its bondage. Then our eyes are purged, and we are able to see love revealing itself under the burden and trials which are testing our faith ; and hope revives as we learn that we must be perfected here, as our LORD was perfected in sufferings, and that these outer troubles, though grievous at the time, are, as we humbly yield ourselves to them, and willingly comply with them, working out for us a higher form of character, a more chastened spirit, a condition of soul more capable of receiving the crown of glory which has been obtained for us, at the cost of a perfect self-

sacrifice. Then the renewed will has a groundwork of progressive conformity which may at last become everlastingly, unchangeably, one with His Who ruleth all things in heaven and earth.

May this indeed be ours, and may He own us at last, seeing in our surrendered natures this feature of His own most perfect likeness, that the very countenance of our LORD be then reflected in us, and as He attained at last to His exaltation and great reward, so may we attain to the complete recompense of a life yielded up to Him for evermore.

XII.

MEEKNESS.

THERE are certain graces penetrating so deeply within the soul, and touching so closely the profoundest movements of our being, that they exercise a more than ordinary power over all our thoughts and actions. On their possession the whole course of our life depends. Such a grace is the one on which I last spoke, the grace of a subdued and pliant will.

There are other graces, less deeply affecting the character, which yet, when quickened into exercise, and cultivated, not only tend to check great faults, such as mar the whole spiritual life, but also foster the collectedness and calmness of tone which gives its special charm to religion. Such graces may not indeed be regarded as of primary importance, if viewed according to their amount of influence upon the character, yet they are necessary for its perfectness, nor without them can any true sanctity be attained.

Of such a kind is the grace of which I would now speak, that of Meekness. On its purely human side this grace may be regarded as sweetness of character, or what the French call "*douceur*," but it has its diviner side also. Meekness is to be distinguished

from another great grace, which is yet closely allied to it though to be viewed separately, that of Patience. The difference between the two may thus be marked. Patience is a grace which has to do rather with special times of trouble ; it is a passive virtue, having its exercise in trials and disappointment, or discouragement of any kind. It is the state of a soul held together in calm repose and quiet submission, when tested by adversity. Meekness on the other hand acts rather upon the habitual temper, allaying anger, healing resentment, softening hardness, removing bitterness, and so preserving calmness in personal intercourse amid the jars of daily life. Meekness has its proper exercise in enabling the soul to bear the lesser annoyances of life without a murmur, infusing love, and trust and peace, as a counteraction to the disturbing elements and jars of converse with the outward world. Meekness overcomes irritability and excitement by bringing its own quiet gentleness to bear upon the temper ever tending to diffuse its own unruffled composure. Though kindred to patience, it is yet distinct in its feeling, and outward expression, and is to be sought after by different ways of self-discipline. While patience is called into exercise in grave cases, on occasions of more than ordinary trial, in times of affliction, in which GOD chastens His own elect, suffering them to fall into distress, that He may prove them, and needs to be kept ever in reserve for such cases, it is not perhaps so much an every day and every hour grace as meekness is. Meekness is constantly in exercise, because the field which it covers is co-extensive with our whole life. The points in which its beauty and its power are exhibited, are in things of the mi-

nutest kind ; nothing is too small to be influenced by it, as there is nothing which may not excite irritation. The smallest defect of character, the lightest look of displeasure, or annoyed feeling, real or supposed, may cause a jar in the soul's inner life. We are continually tried by others, it may be through some evil or sin in them, or mere forgetfulness, or ignorance ; it may be in tone of voice, in manner or look, or any chance accident. Something wholly without fault, even inanimate things may try us ; they are not to our mind, they do not answer our desire or purpose at the moment. Any person or any thing not entirely meeting our passing wish, forming a check or difficulty, or additional trouble, is enough to disturb our equanimity. Such incidents are so many crises in which we are being tested and tried, whether we are meek. When there is scarce gravity enough in the occasion for the exercise of patience, some power of a finer and more delicate kind, so to say, is needed to meet the less important annoyances, and this power is the grace of meekness.

Again, the grace of meekness is more peculiarly associated with the maturer forms of the spiritual life. Meekness is scarcely thought to be a virtue in a merely natural life, or rather, not unfrequently or uncommonly it is considered to be a weakness, and unsuited to this world, and in this respect it differs from patience. The world considers it necessary and proper to stand up for one's rights, to oppose injustice, and even to retaliate. A contrary course is thought to be something contemptible, and may even be scorned as indicating want of spirit. Indeed while among the heathen, patience was realized and treated

of as a great virtue, and in all moral codes outside the sphere of revelation finds a place among the recognised features of a noble character ; the grace of meekness on the contrary found no place in such characters, and was rather condemned as an unworthy feeling. On the contrary meekness is peculiarly and singularly associated with the ideas of the spiritual life, as revealed to us in CHRIST, and has ever been specially cherished by the saints on this account. According to the Gospel there is no acknowledged idea of saintliness separate from it, nor any true spirituality where it is wanting. Our LORD in order to raise it to its true position, speaks of it as the most characteristic grace of His own Humanity. "Learn of Me, for I am meek and lowly in heart,"¹—first "meek," then "lowly." He puts it first, as if to show that it came forth as a fresh and new creation in the kingdom of the Incarnation, entering into human life with Himself, and especially on this account has it been dear to the hearts of saints. Our LORD showed how this grace could be associated with moral courage of the highest kind. He showed the most uncompromising boldness in the assertion of what was due to GOD, or to His own true dignity as man. Who ever spoke with more awful condemnation of hypocrisy, or scrutinized motives more fearlessly, or overwhelmed with more righteous indignation any wrong done to truth and righteousness than our LORD Himself? Infinite Love must be infinitely jealous of that Love. The Judge of all men must possess a dignity greater than all, and the severity of righteous judgment, where need was, came forth from

¹ S. Matt. xi. 29.

Him in all its fulness. But yet the special beauty of His character was this grace of meekness. This characteristic grace ever intertwined itself in Him with sternest justice. He could be at once severely true, and inexhaustibly sweet, in the whole tendency of His actions, and His conversation in the world. He could touch one chord or another, as occasion served, or the glory of GOD called it forth, without marring the harmony of His life. Rather indeed in this grace of meekness, there is a beautiful and real strength, for how can any one be strong to assert the cause of right, when irritated or disturbed? Before reproving another in a right spirit, there must needs be power to restrain the inner disturbance in oneself. It is when every thought of unkindness is gone, and stillness reigns within, and irritation, if at all felt, has passed from the look or manner, and the inner spirit is possessed—it is then that we can rightly meet roughnesses, and move in amongst rude natures with an equable enduring temper, and have power to act or speak, as in the Name of GOD. Then it is that our words are convincing, and we can exercise unexpected influence over undisciplined hearts, because we have first gained power over our own.

Again, this grace our LORD showed to be a necessary condition of the empire which was to be founded in the subjection of the human heart, when He said, speaking of His kingdom, "The kingdom of GOD is within you." He classed it among the earliest of the beatitudes, "Blessed are the meek;" and our LORD gives a reason for this, because the meek have a dominion, "for they shall inherit the earth." What earth? what land are they to reign over? Surely that

in which dominion is most needed, where to rule is a necessity of life. Surely if over other spheres of life the dominion of the faithful is to spread, the reigning influence must manifest itself first, whence all true power proceeds, within one's own soul. The first blessing to the meek consequently was, to obtain power within oneself. The reign of CHRIST was to begin within. "Lo, the kingdom of GOD is within you."¹ The empire in which the elect reign, through Himself ruling within them, was first to be established within one's own spirit. The throne on which He desired to be seated, and the peace which was to prevail as a fruit of His imperial sway, was in great part at least to be, through the grace of meekness, worked in human hearts.

It is an explanation of the kind of empire intended as the fruit of meekness, what the same Spirit speaking in the Psalms has expressed under a different idea. For there associated with the same grace, as its fruit, the promise is of internal peace; "The meek shall inherit the earth, and shall be refreshed in the multitude of peace."² It is the inward gift of which the Prophet also speaks in another connexion; "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever."³

This reign of peace is the special promise to be fulfilled through meekness. The "hunger after righteousness" was to be satisfied; the "pure in heart" were "to see GOD;" the "mourners for sin" were to be "comforted;" the meek alone are to have dominion, to reign, to inherit the earth, keeping the rule first over their own beings, and thence to have power over

¹ S. Luke xvii. 21.

² Ps. xxxvii. 11.

³ Isa. xxxii. 17.

others. They were to be the instruments to whom it should be given to work out the righteousness of GOD with a force that could not be given to "the wrath of man," which "worketh not the righteousness of GOD."¹ Evil which will yield to nothing else, shrinks back from meekness, acknowledging in it the power of GOD, as its influence sinks, like the soft dew, on the parched soil of the withered heart.

There is yet a further difference to be marked between patience and meekness, as to the groundwork on which they rest. They depend on different kinds of self-discipline. Patience grows with the subdual of the will ; by accepting the trials which it is GOD'S will to permit, by accommodating oneself to circumstances, by seeing in all things a higher will working itself out, in order to "bring every thought into obedience." Meekness is rather the fruit of humility. It is as we learn to take lowly views of ourselves, and to "esteem others better than ourselves ;" as we become freed from any tendency of self-exaltation, and in its stead cherish respect for others, and love for our LORD'S sake, because they are His as we are, and have their gifts as we have ours ; as we feel the truth of our mutual dependence on GOD and our common dignity in Him,—so meekness grows. Our LORD reveals a great truth, when He associates meekness with lowliness of heart.

But while thus differing, the graces of meekness and patience coalesce in producing the power which enables us to "possess our souls" in a recollected state, under the aggravations, the perplexities, the sadnesses of our troubled state. It is as we rise, through their exercise, to

¹ S. James i. 20.

the attainment of such power, that we are being transformed into the likeness of CHRIST. For what is all that enduringness, that continual forbearance towards so much wrong, that long-suffering under so many insults, seeking ever to meet the rebel spirit of evil with so much love, so much sweetness, and overcoming it with good, GOD all the while putting forth His power to convert sinners and save them from the impending ruin, whether He comes forth in judgment, or in mercy, to alarm by His terrors, or to win by His gentleness,—what do such dealings show as to the attributes and character of Almighty GOD, but features of mind and heart such as we have been contemplating in our own case, as exhibited by the combination of the two graces of patience and meekness? We see these graces signally manifested in the life of JESUS, in His bearing towards the wickedness which cruelly hunted Him to the death of the Cross; in the calmness with which He endured the ignorance, the inconsiderateness, the contradictions He experienced from His immediate followers; in the tenderness of ready sympathy with which He turned His eye of compassion on the thief at His side, or in the gentle look of remonstrance He gave to the man who smote Him on the cheek, or as He pleaded for forgiveness for His murderers as they pierced Him with the nails. It is the perfection of this same recollected spirit, profoundly disciplined during their earthly trials, that distinguishes the Blessed, who have been raised above the possibility of disturbance to a higher world, in the calm regions within the veil, as the true development of their “preparations of heart” during this life of trial. For the heavenly state is but the perfection of the mind which

has learned to take all that happens here on earth humbly and quietly, seeking to infuse into all around its own peacefulness, and passing by all that would disturb its serenity with acts of self-forgetting love.

Let me add a very special advantage in the endeavour to attain this patient meekness of spirit. While there are graces which are comparatively seldom called into exercise, and therefore liable to be less ready for use, when the occasion of trial may present itself, it is not so with the grace we are now considering. The occasions for its exercise are unceasing. The Fall has so disordered the course of earthly things, imperfection so clings even to those who have attained the highest virtues, disorder has so affected the infinitely varied circumstances of human life, that our path is everywhere beset with occasions and opportunities for the self-discipline on which the growth of meekness depends. There is ceaseless necessity for its exercise. It is in constant demand. We are never free from disturbing causes around us, and only by habitual use and constancy of remembrance can we meet with love and calmness the ceaseless exactions of petty troubles. But the very constancy of the demand is the security for success. It implies a perpetual reminder, and our LORD pledged Himself to give, according to our needs, special gifts to His own elect to perfect them. Let us, therefore, never despair, though at times through the pressure of many disturbances, we may lose our inner calm. He would form us after His image ; He will not suffer these essential characteristics of a spiritual life to be lacking. Rather if we persevere we shall find, that as we truly seek, we have attained grace impercep-

tibly through the very things that have jarred upon us most ; that they have proved to be the best and most effective instruments in forming our inward spirit after the pattern He Himself set before us ; that they have drawn out the power of His Spirit within us till nature became changed, and grace prevailed, and the softened heart was moulded into His likeness through the secret communion with His secret, indwelling and informing Presence.

Only do Thou, most meek and Holy One, work in us mightily, and cease not till Thou hast accomplished in us this work of righteousness, and shed on us Thine own beauty and grace. Grant, O JESU, that those who have become one with Thee, in this characteristic feature of Thy Likeness, may at last be refreshed in the abundance of peace, "in quietness and assurance for ever."

XIII.

GENEROSITY.

WE have dwelt on the grace of a yielded will as one of the primary order, penetrating to the very inmost depths of the soul, and on the grace of meekness as the special counteraction of the infirmities and lesser faults of our nature, very materially affecting the tone and beauty of the spiritual life, though of a less searching character than the former. To-day let us dwell on a grace which is hardly so much to be viewed as a separate endowment of the soul, though one of great moment, but rather as a quality which perfects all other graces, raising them to a higher standard—Generosity.

Generosity is not a grace like love, or hope, or patience, but rather a power entering into all graces, a fresh ingredient infused into them so as to expand and develope them to their utmost height, making them more fully and more largely expressive of the true character of the image of GOD. Holy Scripture, speaking of the grace of love, uses language of a remarkable kind ; “that ye being rooted and grounded in love, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height ; and to know the love of CHRIST which pass-

eth knowledge, that ye might be filled with all the fulness of GOD."¹ The Apostle is here speaking of a power which raises love to some supereminent greatness, rather than of love itself; and illustrates his meaning by our LORD'S love, not as it exists in His Godhead, but of the love of His Manhood; of the largeness of His man's heart, expanded in its all-embracing devotion towards those for whom He died. Sainly writers have drawn among the many lessons to be derived from the Cross,—raised as it was to the heaven above, while its arms were stretched out widely on either side,—the characteristic of the all-embracing expansiveness of the love of CHRIST, as desiring to enfold in His embrace all mankind; counting it not enough to offer a Sacrifice, but also imparting to it the boundless aspirations of His all-embracing love, giving itself to redeem the world. It was so because His love was characterized by a generosity, the going forth of which knew no restraints, such as tend to dull or contract the creature's love.

Selfishness is not indeed a sin, in the sense of which we speak of special sins, but it is connected with all sin, an ingredient superadded to every fault, intensifying them, and aggravating the many forms of evil, because it contracts the heart to the individual interests which constitute its aim. Selfishness is rather a pervading influence of evil, than a separate evil in itself, and has the special effect of narrowing and intensifying the action. Generosity is the very reverse. It is expansive, indefinitely enlarging the powers of the soul, and raising its desires

¹ Eph. iii. 17—19.

and energies to their highest and noblest reach of power ; not as a distinctive grace, but as an all-pervading principle of life, as a quality infused into the soul in order to expand and develop it. Let us view its modes of influence as exhibited in a few select instances.

(1.) Thus in the case of obedience to any call of GOD when offering oneself to Him. One may offer all one has ; there may be a conscious keeping back of nothing, nor any self-pleasing thought on that which has been offered, no questioning or scrupling about any detail when in prospect, and yet there may be a lack of power to carry the soul forward, so as to meet all the consequences of the offering ; a want of the spirit of unsparing devotion sufficient to overcome all obstacles, counting nothing a hindrance, however unexpected. Much may have been given up, much may be willingly borne, and yet some sudden trial finds an opposition to its demands, a reluctance or perverseness in the will ; and the soul is troubled and constrained. It is generosity which is wanting,—a power within the soul which besides the first self-surrender, is continually nerved and urged forward with an elasticity which can adapt its self-devotion to circumstances as they arise, and may even welcome what is ungenial and unexpected, as a special occasion for its exercise.

(2.) Again, take the instance of the grace of patience in the endurance of calamities. The first stage of the grace of patience is to bear without complaining, without any expression of vexation, without any outward murmuring, the trials which may fall to our lot ; to submit oneself quietly to them. It is an ad-

vanced stage of this grace, when there is no inward unwillingness, no drawing back in inner thought, but an abiding stillness, under the pressure of the cross, whilst its weight is upon us, while the trial-hour lasts. But there is a stage yet beyond, in which generosity comes into play. It was generosity which led S. Paul to say, "We glory in tribulations also."¹ It was generosity which enabled him to take "pleasure in infirmities."² It was generosity which moved him, giving a Divine power to his soul, to raise it to such a standard, that while suffering pain, while keenly feeling the burden of weakness under it, he yet experienced the very joy of thus triumphing over himself by the more entire devotedness of purpose, the more complete self-surrender of his whole being to GOD, in whatever way His inscrutable Providence might test his faith.

Thus in respect of all the graces of the spiritual life, generosity entering into them, advances them, gives them a completeness, so that self seems to be annihilated, all selfish cleaving to one's own wishes and desires to be gone, the soul filled with, steeped in a Divine spiritual influence, with joy in being sensibly carried onwards, with an uplifting, as of another life formed within. The soul rises in its strength, regrets gone, fears vanished, the clinging narrowness of the old self passed away, all reluctance overcome, private interests, wishes, abandoned, while the inward power of generosity, as it were GOD Himself within the soul, causes it to attain a new stage of being, in which it has triumphed over nature.

Think of what GOD has ever been, and is, to the

¹ Rom. v. 3.

² 2 Cor. xii. 10.

soul,—His marvellous fulness of ceaseless care ; the largeness, the lavish prodigality, the endless, boundless fulness of Divine love ; the forbearings, the forgivingness ever being shed forth, even upon the most unworthy ; the coming forth of GOD, even to be abused, to be despised, to be cast back upon Himself, to be scorned. Think how He risks His gifts, trusts Himself even where He has been disappointed, put to shame, ridiculed, as if He were blind or heedless in His dealings with us ; how He exposes Himself to all risks of contempt in His immense beneficence ; how to oneself, if we look back, we see how continually we have been indebted to His longsuffering, His patient endurance. It is not simply to these attributes and methods of dealing with us that we should look, not merely to His love, His benevolence, His patience, His longsuffering, but to the generosity of all these actions, how He has dealt with us in the fullest expression of such thoughts towards us, even though He has seen clearly what we are, dealing with us as though He did not see, still reposing confidence in us, bearing with us according to His own infiniteness, so as to overcome us with His ceaselessly condescending mercies. Looking thus at His dealing with ourselves, and looking abroad to see what seems the waste of Divine goodness, the unobserved way in which He pours Himself forth fruitlessly everywhere, are we not led to muse and say, “ Why is it so, O GOD ? is it that Thou wouldest show us, that selfishness has no part in the image Thou wouldest form in us ; that man should never accuse Thee of any private interests ? Or is it not rather that this is Thy very Nature, and that there is no purpose in thus revealing

it, but that it is Thy very Being which of Itself alone, of Its own fulness, unconsciously, as it were, comes forth, manifesting Thyself simply, because Thou art the very Essence of Love,—that a boundless generosity animates every action, as a very instinct of Thine infiniteness?"

And as this exists in GOD, so surely does the same breathe and live in the human nature of the SON of GOD. One drop of the Precious Blood of CHRIST would have sufficed to cleanse away the sin of the world, but in the prodigality of His beneficence He would shed all His Blood,—each drop falling down to the ground till all was spent from out His tortured frame, and even after death, still the flood from His wounded Side would testify of the ceaseless outflowing to the end of time, because He is Love, and His Love is generous! Thou, O JESU! wouldest that all that was Thine, should be given out for others. Though one pang was enough for the completeness of the Great Sacrifice, one sharp killing pang, one thrill of distress sufficient to mark the dissolution of the Victim Body, and accomplish the mystery of our Redemption, it must be a long process of dying, pang upon pang, a lengthened agony, a succession of convulsions of the dissolving frame, because He came to give His Body to be the Victim of love, because whatever He did in the spirit of His self-sacrifice must be done in the largeness of an infinite beneficence. He must be generous. And as in His death, so also in His life. One year's ministry would have been enough to consecrate Himself to bearing human toil. Without passing through all the different phases of human life, His Incarnation would

have been complete. But the mystery of His humiliation must be prolonged. He would pass through all its successive stages, experience all its many trials, endure the many woundings and the constant hardness of outward things, each one formed to contribute its own sharpness to jar on the exquisite sensitiveness of His perfect Humanity, no part to be left untried, unworn, unagonised, because what He would do, He would do with a lavish prodigality of Love, even though it involved prolonged intensity of suffering. He must be generous in all His offerings. Generosity is in Him set before us, as the very mark of the Life of JESUS, Whom we are to follow, even as He followed the Everlasting FATHER, and shaped His human nature, and its actions, after that highest Pattern.

The graces in which we are destined to grow are viewed generally as advancing to perfection by three different degrees,—the external self-discipline, the inward conformity of mind, and finally the zeal and ardour of habitual action. And generosity has its influence in each stage of progress. It is not to be supposed that the soul must gain the advanced stages of grace before generosity can be exercised. Generosity has its proper work in the very beginning of the spiritual life, equally as it has a momentous place in each stage of advancement. For what is it that best animates the spirit, and gives it a power to make the first efforts at self-discipline, or, again, after a relapse, a yielding through weakness or negligence, what is it that enables the soul to start afresh with quickened efforts, and earnestly, what but a generous love? And what is it which gives a joy and sweetness even in

times of failure and conscious loss of power, and enables the soul to bear up against the darkness in the struggle with the oppressions of nature, which would cast it upon itself and cause it to despair, when it has nothing on which to lean but trust and hope,—what but a generous response to the generosity of the Divine longsuffering? When the soul says within itself, “It is impossible for me to do this or that; it but mocks me to speak of it,” when one goes one’s way down-hearted and sad, looking forward with pain and fear in the anticipation of still greater troubles, dreams over the dark side of the trial, can see nothing else, broods over it in utter despondency, paralysed in all one’s powers, though continually called to higher and higher measures of service,—what but the rising to some measure of generous effort to make a fresh start, drawn from the sense of the boundless mercy of Almighty GOD,—the feeling that it is a noble thing to do what is worthy of Him Who has called us to our work, noble to be brave, even if one should fail, and which would try on, assured that the enterprise is the more blessed, the more difficult and dark it seems? What is all this but being generous in spiritual things; generous under discouragement, generous with GOD, as GOD has been generous towards oneself? Such feelings are the truest stay of the feeble, even as they are the perfecting of the strong.

It is not any specific grace which we have to call into exercise at such a time, but simply to use the grace we have aright, to do as we have been done by, in the use of a gift to catch the spirit of the Giver. And when this has been done, when the impulse has been followed and cherished, what does the soul feel

afterwards? Is it not that we are thus conscious of an expanded vision, that we have risen up into a higher stage of experience, not only that we have overcome a difficulty, but that we have gained a height, a new sphere of development, an expansiveness, a different view of oneself and of all things? It has become thus with us, as the mere instinct of generosity, allowed to develop itself. The soul has enlarged itself, as well as fulfilled the call that summoned it to act.

Throughout the Religious Life, in all its demands, generosity is the true power of action. If there be one exhortation above another, more needed to be given, to be pressed upon a Religious, to those who would live by the full exercise of spiritual energies,—if there be one quality more than another which draws such an one to act nobly, and endure bravely,—it is this same precept, Be generous in all things, whether it be to exert oneself to action, or to bear trial, or toil, the same call speaks alike in every case; Be generous according to the largeness of Divine Love. And as this spirit enters into the soul, so in proportion the soul advances; as it follows the call in separate actions, so by degrees generosity becomes the habitual exercise of all the graces which the soul possesses, till life becomes powerful with the ceaseless breathing of the Spirit of the Life of GOD.

Let us consider further what will cherish in us this great quality.

(1.) First, the endeavour to apprehend GOD, and the attributes of GOD, more and more, is one chief means of gaining generosity,—to make Him, and His Nature, and the vastness of His attributes, the

subjects of our constant meditation. We rise into greatness by gazing on the vision of His greatness ; we are enlarged in our acts of kindness towards others, as we gaze on the ceaseless going forth of the Almighty GOD in His longsuffering endurance. The thought of the greatness of His life will expand our own ; our life will become developed by feeding on His. We get rid of the narrowness of our own selfish nature by being brought into contact with the ceaseless expansiveness of the operations of His infiniteness.

(2.) A second means of gaining generosity is to grow in thankfulness of love, spending itself for others, love feeding on the memories of the love and generosity of GOD towards oneself. The narrowest soul becomes large-hearted while feeling thankfulness for mercies. It cannot be itself while that higher feeling is impressing it. Impulses arise, which are but as a passing dream. But what would it be, if the soul were thus perpetually influenced, thus continually acting under the impressions of a grateful affection ?

(3.) Again the growth of humility tends to the same result. For humility is the grace which makes one think less and less of oneself, of one's own doings, and more of the truth that one can never rise to the extent of returning what one owes, and what is claimed as a recompense for the goodness that has been lavished on oneself from the beginning. As such feelings deepen, the desire grows and develops to do more and more, and growing still enlarges itself with an ever deeper thirst.

(4.) Fourthly, the dwelling on the Passion of JESUS,

or meditating on His life, and His ceaseless endurance, helps to form this same largeness of heart. If we look at GOD only in the act of creation, there seems no expenditure, no outlay of sacrifice in Himself. "He spake the word and it was done, He commanded and they were created."¹ It was an act without effort or personal loss. But when He came to redeem, to cleanse, to restore the fallen creature, all was pain and effort, a ceaseless giving out of Himself under varied forms of difficulty, of distress, of humiliation, emptying Himself of glory by an endless prolongation of a continual inward strain, even to the surrendering of all that He possessed, or was, in compliance with a ceaseless exaction of love. He was exhausted even to the very lowest point of self-endurance, in order to accomplish our salvation, and complete the means of ensuring our return to Himself. The extent of the generosity of the love of JESUS was shown in His actions and sufferings in the flesh, in a way that was not possible in the works of His pure Godhead. We cannot tell all the reasons for this indescribable generosity of His sufferings, but a true heart responds to the amazing Love, "In response to this I can keep back nothing, ask me what Thou wilt ; ask me to bear all, to do all, to do yet more and more. Tell me of yet greater things to be done, greater endurances to be borne. How can I decline them ; how say, Thus far will I go, and no farther ? Can I stint the surrender which I am called to make, when I see the uttermost of the Sacrifice to which the self-surrender of my LORD attained in order to accomplish my salvation ?" To

¹ Psalm cxlviii. 5.

feed upon the Passion of JESUS silences all the reluctance of the soul ; to meditate upon His life impresses on it the law of ceaseless effort.

Add then, we beseech Thee, most blessed GOD, this enlargement to every gift which Thou hast given ; raise and expand throughout its onward growth each grace Thou hast vouchsafed, till we rise more and more in the attainment of Thy likeness. To be like to Thee in Thy absolute perfections is utterly beyond our hope, but like to Thee in not stinting what we have to give, or may do, or bear, such as we are, however unworthy,—this we ask, that we may be wholly Thine, and with desires ever stretching forward to attain yet more and more of Thy Mind, Thy love, Thy holiness.

XIV.

LOVINGKINDNESS.

I WOULD to-day draw your thoughts to another grace, resembling generosity in this, that it enters into all graces affecting our intercourse with others, rather than being a distinctive grace in itself,—a tone, a character, a pervading influence, diffusing itself throughout our ordinary converse with the world. It is of the more special importance to those whose lives are given up to good works, because it so greatly affects their influence with the outer world. To the outer world, so greatly influenced as men are by tone and manner, it is an immense power for good, a special charm making religion acceptable even to the least spiritual, while the lack of it awakens comparative dislike. The world gives to the Religious all credit for devotion, for self-sacrifice, for endurance, for love of prayer, and such like higher graces of the soul in communion with GOD, for zealous fellowship with the unseen world,—such gifts and graces are allowed for as secret things with which others do not intermeddle—they are taken for granted and assumed. But the grace of kindly fellowship comes out more to view, touches others very closely, at every point, and is the feature by which a spiritual life is chiefly

judged by the world around, as a token whether GOD is indeed with us or no. And indeed the devout may often take a lesson from the natural and secular life in this respect, for even though it may be superficial, there is much to imitate in the courtesy, the affability, the ordinary terms of regard, the various incidental forms, which we count as graceful manners in refined society; they are indeed an acknowledgment even by the world of these features of the Mind of CHRIST, which from their beauty and winningness have an instinctive power over men's hearts. Even our natural instincts recognize them as true, and thus common outward practices in ordinary society may bear witness against the faithful, who fail to exercise them in their higher condition of spirituality. From its own standpoint therefore the world is edified, or scandalized by a religious profession, in proportion as they see in it the effects of such mutual lovingness, or the lack of a spirit so essential even to its imperfect view of life.

More especially is this grace bound upon those who are living in a consecrated state of special devotion to CHRIST, when it is considered what store He set by it, what importance He attached to it, how it formed a prominent feature of all His teaching, how it pervaded all His actions. He spoke of love to others as identical with the very first commandment of love to GOD,—as like to it, as an essential part of it, as impossible to be separated from it. The "first and great commandment" is, "Thou shalt love the LORD thy GOD with all thy heart, and with all thy soul, and with all thy mind."¹ "And the second is

¹ S. Matt. xxii. 37.

like unto it, Thou shalt love thy neighbour as thyself.”¹ Mutual love, then, is inseparable from the love of GOD. By this twofold power, as with wings supporting it, the soul is borne upward in union with the true source of life, and without either the soul sinks. As a bird is borne upward in its heavenward flight, but if one wing fail, falls to the ground, so the soul, unless these kindred powers sustain it,—the love of GOD, and the love of our neighbour as ourselves,—is incapable of soaring upwards, of attaining the height to which it aspires.

It is evident that “to love others as ourselves” cannot be limited to general or occasional dealings with others, cannot be restricted to wishes for another’s good, or acts of benevolence in another’s need, and is something very different from justice or mere kindness of purpose,—it must imply gentleness, tenderness of consideration, sympathy, the endeavour to enter into others’ feelings, to allow for others’ difficulties or infirmities, to avoid needless wounds and jars, to be to others as we would desire them to be to ourselves, in the various incidents of ordinary life.

What renders this grace so unspeakably important, even as to its very least expression, is that it is part of the very principle of the life of JESUS in the flesh; for it was for His neighbour, for love of others, for love of the creature, that He toiled, and suffered, and died, not for His own honour and glory, or for the sake of the sacrifice itself, but because He loved His neighbour as Himself, or rather, better than His own life, giving Himself up in His all-embracing love. What gives to this grace a yet

¹ S. Matt. xxii. 39.

more touching power is this,—that our LORD singled out this grace as He drew near the crisis of His sufferings, and approached His death. He singled out this commandment to be especially pressed on us, and thus left it to be the peculiar legacy of His dying love. We read that because “He loved His own, He loved them even to the end.” He then gave them an example of what love should be, as “He took a towel and girded Himself,” and then went round the circle of His disciples, knelt before them, and washed their feet. Then He explained the mystery of His action by pointing out to them, that it was an example of practical lovingkindness which they were to follow, when He had passed out of their sight; “I have given you an example, that ye should do as I have done unto you.”¹ This was indeed the very ground of the profound teaching of that eventful night, the commandment of love to man assuming a new force, and a more touching power by His actions, the “old” commandment becoming “new” by His “example,” and leaving it as a last charge to His disciples; “a new commandment I give unto you, that ye love one another.” And he who was dearest to Him, who lay in His bosom, and had nearest access to His heart, through whom the Apostles sought to know His mind, caught these accents with attentive devotion, and handed them down in his graphic picture of what passed that last night, as a Divine and precious legacy to the Church of GOD.

Nothing can be stronger than the language in which S. John speaks in his epistles of mutual lovingkindness, of love one to another, “He that loveth not

¹ S. John xiii. 15.

his brother abideth in death.”¹ How awful, what a tremendous loss, a very darkness as of death in the soul which lacks this necessary grace! “Hereby perceive we the love of GOD, because He laid down His life for us, and we ought to lay down our lives for the brethren,”² thus including all possible acts and desires of love from the least up to the very last possible expression that love could assume under circumstances that could happen but most rarely, even the giving up of life. But whether in this, or in commonest intercourse, in simplest act, or word, or thought, one towards another, the same law of considerateness and self-sacrifice applies, for nothing, however common or insignificant, is beyond the reach of this Christlike law of generous devotion.

Here, moreover, we must be careful to note, that what we are speaking of is completely distinct from those drawings of natural affection, and natural taste, which all feel towards certain others. The affection arising out of a common birth, of early associations, of affinity of sentiment, or correspondence of opinions or likings, which form links that bind one to another, with great variety of circumstance, so delightful in their influence, are precious gifts of the good GOD. Yet these are but of nature, they do not arise from or imply any degree of sanctity. There need be in them nothing of grace, nothing specially of the Mind of CHRIST, nothing of union with Him, nothing of what He meant when He spoke of loving “one’s neighbour as oneself.” They may leave the soul in the midst of all the charms of present joy, and all the sweet courtesies of social intercourse, with reference to the

¹ 1 S. John iii. 14.

² 1 S. John iii. 16.

claims of JESUS, still in a fallen state. Yet GOD may and often does raise these natural affections, these instinctive drawings, and transform them by grace into a Divine order, so that the love of others, as JESUS loved, the love of which He spoke that last awful night, the love which moved His heart as He gave His new commandment, which glowed as a fire within Him, may suffuse with its own sacred ardour hearts thus naturally disposed to love, raise them above nature into a life of grace. And this is one of His precious gifts worked in us through the indwelling of His Spirit ; natural love may become the same love wherewith He loved, a love like to the love of GOD.

But yet there is this special circumstance concerning such love, that in nothing have we to be more watchful over ourselves than with regard to the truth of this grace, because in no case is there greater danger of being deceived, by taking what is of nature to be the witness of the Spirit within us. We may fancy that to be of GOD'S special grace, which is simply the result of early discipline, of others' care, or of circumstances in which we have been cast, a mere reflection as it were of outward influences, which may seem something deeper for a time, and yet fail under trial, a mere expression of manner and outward habit. Or again, such a tone or expression of loving-kindness may merely proceed from a natural bent of character, from original sweetness of disposition, from natural ease, the working of a tender-hearted nature, but without having any real hold upon us, should any special temptation arise, or circumstances of life change. *Others who have less of this natural ease of manner,*

less sweetness of natural character, may be making efforts to overcome their less genial disposition, and, thus really exercise more grace and be more true, and in their faithful struggling more pleasing in the sight of GOD. There is a special ground of self-deception in this, and it needs a careful communing of our spirit in the light of the Spirit of GOD to enable us to discern what may have been gained by spiritual discipline, and what is the mere result of natural temperament, simply of earth, and earthy. When we are tempted to plume ourselves upon the difference in this respect between ourselves and others of a less kindly or a less easy temper, it may be merely that we are loving as a heathen may love, who, as our LORD witnessed, "love those only who love them," and "do good," looking for a return.

If we regard this grace of lovingness in its true workings, we may distinguish three stages through which it advances in its development under the influence of the HOLY SPIRIT within the soul, whether raising up what is of pure nature into a higher order, or imparting through grace what nature had failed to give.

(1.) The first stage of true love to others is, when we exercise ourselves in outward acts, or expressions of kindness and considerateness, irrespective of what we may meet with in others, still preserving an equableness of temper. Any lack of evenness in such cases, in proportion as it is perceived, shows that nature is still influencing us too much. As an equable tone is gained we have a sure mark of the working of grace. To be considerate of the feelings and infirmities of others, as, for instance, in giving reproof, or in acts of

authority, or in bearing reproof, or receiving a command, so as not unnecessarily to wound or provoke those with whom we may come in contact, not even those who are opposed to us,—this, though it may be only in tone and manner, is one true mark of grace, for it shows progress in self-discipline, though as yet in an early stage.

(2.) The second degree of progress involves the discipline of the very thoughts and feelings of the secret will, when stirred by outward circumstances, or by the acts of those around us. The gradual dying down of mere personal impulses, of self-love, is a very marked advance. This state of inward mortification is gained, as we learn to look on others in GOD, see them more and more as GOD views them, appreciating and recognising as of GOD the relations which bind us to them, and them to us, in the unity of the Mystical Body of CHRIST, ignoring or putting aside what tries us in the outward manner or in the infirmities of others, becoming dead to the feelings that may have been aroused by outward differences, and alive to the feeling of what we are to one another in prayer, in hope, in faith, in the Love of JESUS, in our heavenly inheritance. Grace ought thus to overcome nature in us, if we would be like to our LORD. His love rose above the jarrings and contradictions of the world around Him, overcoming evil with good. And so it should be with us, if we would be His in spirit and in truth. As we advance in this we are gaining the second stage of progress.

(3.) The third stage rises still higher, and it is marked by the willingness to bear loss and endure self-sacrifice, saying nothing, feeling nothing hard,

taking all things kindly for the love of JESUS, and of others in JESUS. Even as CHRIST endured shame and suffering and reproach for our sake, freely giving Himself up to perfect His offering, so should we be ready to give up ourselves in His Spirit, Who for us gave up all, even His whole self. This is the third stage.

(4.) And there is yet a fourth beyond, or it may be viewed as still the third, only advanced to a higher degree of fervour. It is the state of burning zeal, and utter self-forgetfulness, of devotion for others' souls, such as some distinguished saints have shown ; as for instance S. Paul, who was content even to be an out-cast from CHRIST, if so his brethren might be saved in CHRIST ; " For I could wish that myself were accursed from CHRIST for my brethren, my kinsmen according to the flesh."¹ This was indeed a super-human instance of that exalted feeling of self-sacrifice, which in various forms and degrees has signalized that long array of saintly witnesses to the Love of JESUS, that galaxy of living light, which the sacrifice of JESUS generated—the singular zeal for souls, the readiness to give up all that self could desire for the glory of GOD, and the salvation of the world. The Divine Love which JESUS kindled, which consumes those who follow in His track of devotion, in the purpose for which He was content to be " emptied" of His eternal glory, " being made of no reputation," and becoming " obedient even to the death of the Cross,"²—this still lives as a sign of His Presence with His people.

See then what our LORD desires to find ruling and working more and more in His elect. Strive to

¹ Rom. ix. 3.

² Phil. ii. 8.

show forth in conversation one with another, and with the outer world, this fruit of the Spirit, this mark of CHRIST, this sign of union with Him, this triumph of grace over nature, this exalting nature even to GOD. Test well the inner soul, and the expressions of your outer life by these signs, and remember that it is not true love of GOD, unless there be with it the love of our neighbour as ourselves, for He Himself has assured us, that these two great commandments are like one to the other, and form the basis of all true Christian life.

O that He may breathe into us more and more this Divine grace, that even here on earth we may be setting forth the greatness of His love, and may be increasing more and more in the attainment of that principle of life and joy, which pervades the heavens.

Grant it to us, Blessed LORD, out of Thine own Heart; kindle our hearts with longing for it, that growing more and more in union with Thyself all within us may witness of a surety, that we are Thine own, to continue Thine for ever and ever.

XV.

CONFORMITY WITH THE WILL OF GOD.

WE have dwelt on the Love of GOD as the special ground of communion with Him, and love is a desire to please. Love therefore is consummated in actions, for acts are its sure tests, as they are the proper result of the desire to please the person loved. But we can please GOD only by conforming ourselves to His Will, and our own wills are the expression of our desires. We therefore can judge of our love to GOD only as we desire to please Him, and to be conformed to His Will. Sensations, affections, impulses, aspirations, fervours in prayer, are insufficient tests. It is difficult to be assured of their reality. They escape us as we seek to grasp them, and seem as if they were not. It is as when we sail on summer seas, when streams of phosphoric light encircle the ship. If we let down a vessel to bring its brightness nearer to our delighted gaze, as the vessel is drawn up, the brilliancy is lost, yet the same luminous particles are there, only they have become undiscernible because of their being separated from the mass of which they formed a minute part. So when we would test the secret fervours of the soul, and bring them closer to the eye of the mind to ascertain

their reality, they seem to be gone from us. We have lost the substance in which they were seen, and there only remains the conviction that they were felt. They are evanescent in themselves and transient. They have no basis except as they exist in active forms. Equally in Divine as in human love, it is only its fruitfulness, its active operations that show its reality. Only practical results have a real substance, which can be weighed in the balance, and give a permanent witness to the existence of living powers.

When we speak of conformity of our will with the Will of GOD, we must consider what is meant under the term. The Will of GOD is not a mere arbitrary decree of His power, nor expression of His life to be viewed separate from Himself; it is rather an outcome of His Nature. It is Himself in action; Himself manifesting Himself. We cannot distinguish GOD, as it were, in parts. His Will is His expressed being, therefore to be conformed to the Divine Will is to unite with His own essential attributes, to be in active communion with His Nature as it is revealed to us.

It is said by those who have entered deeply into the laws of the spiritual life, that there are three manifestations of Divine union at which the Angels marvel,—First, the union of the Three Sacred Persons in the Holy Trinity. Secondly, the union of the Godhead with the humanity of the Person of the Eternal SON. And thirdly, the union of created beings with Him Who created them. Our LORD Himself has taught us that this union of our will with *the Divine Will* is the ground of closest fellowship,

even like to that which grows out of natural relationships,—“Whosoever shall do the Will of My FATHER Which is in Heaven, the same is My brother, and sister, and mother.”¹ It is the closest coalescing of two distinct persons; the most perfect communion of one being’s life with another’s. If we could be perfectly one with GOD in thought, in desire, in act, we should be sinless; our being would have attained its end. The nearer we approach to it, the nearer we approach to our perfection. As we bring our will to unite itself with the Divine Will, sin ceases to act in us; we become a manifestation of the Divine, one with GOD.

The Will of Almighty GOD must be supreme, reigning over all created things. It must eventually triumph over opposition. To be growing into conformity with His Will must therefore be to place oneself on the side of what must eventually prevail. In this way too all present evil, all suffering, may be viewed as being turned ultimately to good. He makes “all things work together for good to them that love”² Him. However hard may seem some dispensation of the Providence of GOD, yet it cannot be evil in its ultimate issue. It may test our constancy in the way of discipline; it may require great efforts to endure; yet the consciousness that it worketh out some Divine purpose, some perhaps greater good, takes from it its real bitterness. The thought that GOD has set the seal of His own Will on it, permitting and disposing it, changes its character. As we see GOD working in it, while we accept it as from Him, the sense of being in harmony with what is

¹ S. Matt. xii. 50.

² Rom. viii. 28.

thus sanctioned, invests the trial with new features which cannot but lighten the burden to one who lives by faith. And to endure in this consciousness is to be growing in that higher condition of humanity, when we shall be perfectly formed in the likeness of GOD, when every movement of our being will be peace, because it has entered into the Divine order, and circles round the central Source of love and perfect holiness in its appointed sphere of glory, as the orbs of light in the heavens fulfil their calm majestic courses round the sun.

There are several distinct ways in which GOD makes known His Will to His creatures, and while attaining to the knowledge of these revelations, we at the same time are growing more and more into communion with GOD. Other ways there may be in which He reveals His Will to the Angels and to the blessed in Heaven. By simple intuition, by every gleam of light which is seen passing over the features of the Face of GOD, His Mind, His purposes communicate themselves to them as they gaze. They learn continually, as they "do always behold the Face of My FATHER, Which is in Heaven."¹ But it is not so with us. As light does not come to us direct from the sun, but passing through an atmosphere is refracted, and again is reflected from different objects, and thus comes to us through media, as through a glass, because we cannot bear the undimmed blaze of its glory; so the Divine Will manifests itself to us indirectly, and through media of communication suited to the different states and capacities of the mind, which He wills to illuminate. Let

¹ S. Matt. xviii. 10.

us mark these different ways of revealing Himself here on earth.

1. One means is by positive commandment, as when in Holy Scripture He laid down the moral law, as in the Mosaic Covenant, "Thou shalt do no murder;" "Thou shalt not steal;"¹ or afterwards, by a higher testimony, "Thou shalt love thy neighbour as thyself."² These moral laws are applications to us of His holiness, and are universally applicable.

2. The former way is absolute, by precept or command; but there is also a mode of expressing His Will, which is dependent on the acceptance of those whom He individually and particularly addresses, distinguishing them from others, to whom the same call does not apply. Thus in the days of His flesh, our LORD did not speak to all alike. To one He gave one expression of His Will, another to another, as each was fitted to receive it. Some He drew, leading them to follow Him in a state like to His own earthly state, while to others He gave rules of life more generally accommodated to the ordinary condition of human society. To some He spoke as destined to one, others to another vocation in grace according to His purposes for His elect, and as it subserved the order in which He would be glorified.

There are thus expressions of the Divine Will, which are intimate, individual, specific; by inspiration within the soul, secret, known only to those to whom the Voice comes, like to that which spoke to Samuel in the temple, who in the dead of night heard GOD speak, and at first understood not what He would have His servant do, but which afterwards became

¹ Exod. xx.

² S. Matt. xix. 19.

clear ; a personal call, such as came to Prophets and Apostles, and, in the successive ages, to countless Saints, by vision, or dream, or inward prompting of desire, or secret call determining the destiny of each, "as the Spirit divideth to every man severally as He will."¹

3. But more commonly GOD speaks through His outward Providences, by the special circumstances in one's life, by events constraining us to definite courses of action, or of trial ; indirectly, yet really, revealing Himself to each whom He enables to read "the handwriting on the wall," showing what He wills their course to be. It may be even that another's sin, or one's own infirmity, or what seems some cruel fate, is acting upon us, yet it may be really instrumental, permitted and guided by GOD Himself to the fulfilment of His own purpose. It may seem to be apparent accident, and yet really is GOD Himself behind the screen of outward things, ordering all for good.

4. Again, to the Religious the Will of GOD is manifested through Superiors, whom He has placed over them, as in natural human life through parents and guardians His Will is brought home to His children. It was so with our Blessed LORD Himself. For through His childhood and boyhood, He was made subject, not to direct communications from His FATHER in Heaven, but He was placed under earthly superiors. His FATHER'S Will was thus shown to Him, as in the flight to Egypt, as in His return when Herod was dead. And this causes the rule of a Community, as of a natural home, to become a Di-

¹ 1 Cor. xii. 11.

vine ordering, not a mere rule of the social order, but fraught with a supernatural purpose, binding on the conscience of each, as it binds all together in one. And therefore through the observance of rule, if faithfully sustained, grace flows into the soul according to the principle, that "he that is faithful in that which is least, is faithful also in much."¹ Faithfulness in domestic life, faithfulness to the rule of a natural parent, or faithfulness in a Sister to the rule of her Community, being the truest guarantee for faithfulness to the immediate and direct rule of Almighty GOD.

These are the chief ways through which GOD manifests His Will, and they are distinct one from the other, yet it is seldom that one is to be regarded alone. Generally two or more combine together, and mutually support each other. The same GOD speaks manifoldly, His ways move in different lines, coalescing and interlacing, harmonized by the One All-ruling Mind, yet appealing to different faculties of our being, while each adds force to the other, and confirms the judgment, as we seek to understand His mysterious communications of Himself. The one mode of expression may be obscure in itself, yet light is thrown from the one upon the other, and the mutual correspondence which is discernible, becomes the groundwork of an intelligent apprehension of what in itself alone may be uncertain.

This combination of the different modes of manifesting the Will of GOD is necessary for us, because of the limited faculties of created minds. We are so liable to misunderstand what the Will of GOD for us

¹ S. Luke xvi. 10.

is,—so liable to mistake a wish of our own for the Will of GOD, that we need to compare the different expressions of His purposes for us. We need to trace the converging lines, to listen to the concurrent voices, and thus to ascertain what is the most probable solution of questions affecting us. Our own dispositions and capabilities may point as we suppose in one direction, but these seeming indications may be coloured by our own desires. 'We have therefore to consider the external circumstances in which we are placed, or seek to learn the judgment of those to whom we should naturally look for guidance, and then weigh both these separate modes of knowledge, and thus correct or confirm the presumed indications of our own minds. There are in all cases events, or what seem to be Providences, or special signs, or relative obligations bearing upon the point we have to determine, and it is by the combination of influences of these distinct kinds that we can best solve the doubts and difficulties which may beset us, as we seek to fulfil the Will of GOD.

For this purpose moreover we have to be continually on our guard against the hindrances which prevent the fulfilment of the Will of GOD, when it is ascertained. One main difficulty lies in the weakness of our will. We are daunted by the prospect, or we shrink from the sacrifice, or the effort seems beyond us, or we are too far committed to a contrary course, and there seems no drawing back without consequences which we fear to meet. This weakness arises from sin. For sin has two evil consequences,—it involves us in guilt, and it also diminishes our *moral strength*, leaving us at the greater disad-

vantage. There is less of energy for good, less of power to make efforts, even after the sin has been repented of and forgiven. We need no longer fear its doom of punishment, for even punishment if it follows will change its character, and become a holy discipline to chasten us for our profit. But a lessened power for good remains as a fruit of the past indulgence.

What then is the remedy in such cases? I am not speaking of the appointed sacramental means, to which the grace of GOD is pledged by the terms of the Covenant, for to them an assured promise is given, and GOD is true to His promises. But I am speaking of what rests with ourselves. The only way to restore a weakened will is by exercising itself in details of duty, it may be in smallest acts of obedience regularly done, "here a little, and there a little," content to grow by slow degrees into the use of lost powers through repeated acts of observance however trivial or unobserved. Just as a person who has injured a limb cannot recover it by a sudden spring, but must put forth such efforts as he is able to make continually; or as one who is learning to swim, first makes his essays in shallow water, and becomes capable by degrees of venturing further, not plunging into the depths at once; so in restoring a weakened will, faithfulness to every smallest call of obedience, as it comes, is the means of gaining gradual accessions of strength, and thus tending more and more to higher degrees of conformity to the Will of GOD. Only by such simple practical dutifulness can habits be formed.

Other means helpful to our growth in conformity

with the Will of GOD may be briefly mentioned. We need to cherish earnestly the desire for such grace. GOD first gives the desire ; then quickly follows the opportunity, and, again, as a further gift He imparts the grace to use the opportunity. It is as we watch and pray with a true preparation of heart to meet the opportunity and exercise the grace, that we rise. The readiness, the freedom of spirit that corresponds with the Providence of GOD and His loving discipline, in the hope of attaining a steadfast habit, and sanctity, as the prospect, lying behind in the distance, and yet in the further distance the blessed rest of a perfect communion with GOD,—this too is a necessary condition. Ejaculatory prayers, aspirations, thoughts cherished of the joy, the beauty, the dignity of being one with the Eternal, the Infinite,—all help towards practical conformity with His Will.

2. There is moreover a great advantage in keeping before the mind the prospect of the kind of trials which are likely to test our faithfulness. 'If such or such a trial should come, how could I best meet it? If some yet greater cross be laid on me, could I rise to it? If some change of place, or duty, or loss should be the Will of GOD for me, how should I act under it? If such or such help should fail me,—or a separation from one dear to me should be destined for me,—or a lonelier lot be mine, what would be my mind?' Such anticipations of possible trial are not without effect. It is not that grace for a trial, or strength for an effort, is given before the time, but the mind becomes habituated to the event, and it is not altogether strange when it arrives. The mind pondering on the possibility has prepared itself with a stock of thoughts

ready at hand to meet it. The wrestler exercises himself before the struggle in sham conflicts; the soldier is inured to the actual battle by constant exercises in friendly contests. Our LORD'S frequent mention of His approaching Passion was evidently intended to prepare His Disciples for it, lest when it came it should be too overwhelming. And though at the time it seemed to them all unreal, yet when it actually came, there must have been thoughts laid up which would naturally help them under the dreadful conflict. It was thus S. Paul strengthened himself; "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air." "Every man that striveth for the mastery is temperate in all things."¹

3. Another very important assistance towards the fulfilment of the Will of GOD in the discharge of any duty or office, is, before it actually come to pass, to place before the mind, as fully as one is able, the nature of the work or trial, its obligations, its opportunities, its general requirements. The forecast places the mind as far as possible in accord with the Divine Will, as to the circumstances in which one is about to be placed, and enables it to take in the scope and bearings of duty, and so fits it to receive, as they arise, the different claims upon its care, its sacrifices, its designs. It furnishes the soul beforehand with the knowledge of the purposes of GOD for us, as the former exercises prepare us by cherishing the readiness of spirit for the required effort, when the call to act or suffer has come.

4. So again there is strength imparted by the remembrance of the lives of the Saints. Saintly

¹ 1 Cor. ix. 26, 25.

characters, whether in Holy Scripture or in subsequent ages, reveal to us features of the Mind of GOD in practical examples, for their graces were gifts flowing out from the action of His Spirit, and are intended to be as guides, as well as encouragements in attaining our measure of the likeness of GOD. "Be ye followers of me," says S. Paul, "even as I am of CHRIST."¹ They put us to shame while they hold up before our eyes a standard which is within our reach. In their manifold characteristics we see the different elements of character which connect our nature with our LORD, and make up the wonderful completeness in which GOD willed humanity to reflect His own perfect glory,—the perfection of a moral and spiritual likeness to Himself. It is not that we are meant to copy the particular actions or sufferings of individual Saints, but the spirit, the faith, which animated, which actuated them is an example to be followed.

May GOD bring home to our souls some measure of this Beauty of Holiness, that we may grow into it. May He set before us His holy Will in all His requirements that are destined for us. May He guide, and guard, and lead us on till we come to "the perfect man, unto the measure of the stature of the fulness of CHRIST;" that we may indeed exhibit in ourselves some features at least of His Divine image, and be one with Him for ever and ever.

¹ 1 Cor. xi. 1.

XVI.

UNION WITH JESUS.

WE have considered certain leading graces, which form the spiritual life, and others which enter into them, elevating and developing them. The chief elements of a life of grace have been under our view, or at least samples of the circle of graces which make up the entire new creation. It is of great moment, as far as possible, to bind them together, and to connect them with the Source of life, so as to form an unity, as well as ennoble them by an underlying strength and a supernatural consciousness.

Let us therefore now look at a yet deeper aspect of the inner work of grace. There is one, and one only spring of power, by the influence of which a life of grace is sustained in earnest devotion and toil, and that is a loving sense of union with JESUS. However much depends on the observance of internal discipline, habits of prayer, the fulfilment of the various obligations bound upon the soul, and the acceptance of the restraints which the guidance of GOD has cast around us, bringing our thoughts and acts into obedience,—yet all this may become a mere routine, the mere formal satisfaction of a sense of necessary duty.

Faithfulness to these external calls is not enough on which to ground a life of grace. They will strengthen it, regulate it, direct it to its right ends, and so greatly help to its real attainment, but the spirit within needs a deeper principle of action, and this is supplied by a loving communion with our LORD, our Master, our true Life.

Let us dwell on some marks of this spirit of union, and see how it may be realized in act. One conviction comes home instinctively, that to have this spirit of loving union, there should be a cherishing and deepening of a loving spirit in all practical ways. That the heart may grow to be full of love, reflections of the Eternal Love, we should be always viewing others lovingly, fostering a growing tenderness of love, an expanding largeness of love, a leavening of every inner movement with the spirit of love. If we would correspond with the Heart of JESUS, there must be a habit of loving formed so as to possess a power of reciprocation, of real communion. For how can one heart be knit in union with another unless it takes the impressions and form which characterize the other, and the characteristic tendency of the Heart of GOD is to love, and to bless in loving. Isaiah, speaking of the severity of the judgments of GOD, calls the exercise of it, "His strange work;" "His strange act."¹ He must, when the Divine anger is awakened, inflict the penalty, and let the reality of His justice be felt. Even the "Lamb" has "wrath."² There will be a "time of vengeance."³ When the "great day of His wrath is come, who shall be able to stand?"⁴ Still His dispo-

¹ Isa. xxviii. 21.

² Prov. vi. 34.

³ Rev. vi. 16.

⁴ Rev. vi. 17.

sition, His chosen desire, His rest is love, what we may surely rejoice to regard as the natural tendency of His Mind, His ordinary state. To cultivate this therefore, and grow into this state, as an habitual state, is surely one needful condition of such union.

Another mark of such union is the growing desire to be wholly given up to serve our LORD as One claiming our love and obedience. This involves a conscious intelligent choice. His own desire to enter into and possess us should meet with a responsive desire of having Him for our most intimate guest, and our guide. What He says of His earthly sanctuary may be applied to His desire of possessing the souls of His elect. He says, "The zeal of Thine house hath eaten Me up,"¹ hath consumed Me. This striking expression may be not unfitly applied to that which is greater than the Temple, more dear to our LORD by far than any earthly shrine, even the hearts of His beloved, into which He wills to enter, and there to find a resting-place. We can hardly be wrong in taking up these same words in reference to the human soul which He came to redeem, to become GOD'S own temple. "The zeal of Thine house hath eaten Me up,"—the desire to be in thy heart as My earthly shrine, the desire to abide there, to find sympathy, to rest in the inmost spirit dedicated, devoted to My service,—this thought as truly possessed our LORD, as the zeal for the material temple. But to respond to this desire, to meet His approaches with a growing, enlarging, deepening earnestness, the longing to be one with Him,—how can this be unless there be a constant eager care to cherish in every possible way,

¹ S. John ii. 17.

and at all times, the spirit of that love which alone binds soul to soul, and alone can cause our hearts to be what He thirsts to see accomplished in His own Elect.

Again, this sacred consciousness of personal divine communion is exercised in throwing off cloudings and despondencies which depress the inner life. The illusions and vanities on which self so often delights to brood; the anxieties and cares which disturb and ruffle the passing phases of the soul's life, may thus be dissipated. The breathings of devoted love in active exercise quicken the soul in breaking away from these broodings of self, as in rising above trials and anxieties. Supernatural power springs within the soul through this spirit of loving union with JESUS. You remember Mary of Bethany. At the most solemn crisis of her life, when in the deepest sorrow she was mourning the loss of her brother, when he had been dead now four days, and was laid in the grave,—the great trouble in her mind was that JESUS had not come. In her sore anguish the prevailing thought of her heart was; "LORD, if Thou hadst been here, my brother had not died."¹ He does not come, He has deserted us, whom now can I trust? It was while thus mourning in the bitterness of her bereavement that her sister came and said to her, "The Master is come, and calleth for thee." What a change at once passed over her at these words. She arose quickly and came to Him. The cloud had vanished away; the whole aspect of her sorrow had been transformed. She felt a new strength rising within her. And yet there was not the thought that

¹ S. John xi. 32.

He could raise her brother from the dead,—no such possibility had dawned upon her mind. That had He been present death could not have approached him, this was the utmost of her thought. “LORD, if Thou hadst been here, my brother had not died.” No idea crossed her mind that He had come to raise her brother from the grave; she only felt, ‘He is come to Whom I can pour out my tale of sorrow, I can now turn to Him for sympathy in this my hour of trial.’ She had accustomed herself to look to Him for support in every anxiety; she felt sure of Him, as He of her, and her soul revived within her when she heard of His being come, and more so when she heard that the LORD called for her.

Surely this should be the law of your life, the fixed habit of your soul. If union with Him be true, in trust, in love,—the thought that He knows all, that He is present, that He comes with special grace to heal, to soothe, to support, apprehended by a vivid act of faith, would have power to sustain the soul, would grow to be a settled support, a stay in the midst of every trouble, a sufficiency of strength, a power against inward disquiet and what remains of self to drag down the spirit.

Again, thirdly, there is another consequence of this apprehension, this sense of loving union with our LORD. A life of union with another life implies a sharing of that person’s destiny whatever it may be. Such is the meaning of wedded love,—each feels that the other’s sorrows are shared, as well as the other’s joys and blessings; each feels that the future of the one is the future of the other. So surely it should be with all who live in JESUS, on whom the shadow of

His Cross has fallen. This surely implies in some form or another the sharing His destiny of trial, the sense of being bound with a willingness to suffer, while looking on Him as He hung upon the Cross, His wounded Feet and Hands, His sacred Brow pierced with thorns,—a oneness with Him to which all may expect in some measure to be called. This aspect of Him is eternal, unseen, but JESUS would not be JESUS without the marks of His Passion. And we cannot be His unless our life is bound up with Him in the likeness of His sufferings, sharing with Him in sorrow as in joy, communing together with Him in His agony as in His triumph, and in this oneness clinging to Him through all that happens to try us with a firm and loving trust.

Such then would be the result if the heartfelt union be true, if in times of activity as well as in repose, in times of trial as in hours of prayer, you cast yourselves upon Him. There would then be a growing similarity of your character with His character, of your mind with His Mind, your heart with His Heart, —a result to be realized in time and perfected in eternity, as the living test and sign of your indissoluble union with Him, before GOD and the holy Angels. This will be to you a secret treasure between yourself and your GOD alone. For there are secrets with which no stranger can intermeddle. When Mary of Bethany started forth from out of the chamber of sorrow, no one knew whither she was going, except her sister. Others thought she had gone to weep by her brother's grave. No eye but of One could know what secret spring was moving her. The idea which changed so suddenly her whole bearing and aspect

as she went forth at the Master's call to cast herself on His loving support, was to her the more precious, because it was secret. All Mary's history proves that hers was a specially hidden life. And we must bear in mind that she did not know JESUS as you know Him. Hers was a very limited knowledge when contrasted with yours, yet even within that narrower sphere of thought she attained a complete restfulness in the loving union of her soul with His. How then will it be with you who know Him so fully, so unreservedly in all His completeness of Sacrifice, and Atoning Love, and intercessory power, if such assurances should not lead to a greater perfectness of loving union with Him?

May He grant this to you of His grace. May He quicken it in you and enlarge it more and more, that thus sustaining you, as He ever enters into you, He may find in you a fond, a grateful abiding-place, a temple worthy of His Divine affections. Yea, LORD JESUS, be it so. May Thy call reach the hearts of Thy children, especially in their times of need, of inner trial, of secret doubts. May they ever, as they hear Thy call, have power to arise and cast themselves into those everlasting arms, on that tender heart, into the depths of that true love, and be sustained there even to the end.

Grant it, O JESUS, for Thy mercy's sake, to Whom with the FATHER and the HOLY GHOST, be all honour and glory for ever. Amen.

XVII.

SPIRITUAL GROWTH.

WE have been dwelling on some of the means which help towards the perfecting of the interior life. Let me now lead you to think of the order in which the progress towards perfection, generally speaking, advances.

There is an order of growth in all created things, germs to be developed, material forms to acquire their destined stature, processes through which the various changes take place; and according as these laws of growth and development, proper to each creature, are observed, so the intended perfection of each is attained. Such also is the case in works of art, of painting or statuary, formed by the hand of man; they are perfected in their own order. There is a similar law for the growth of our interior life. We may liken it to the growth of a building, with its distinct stages of progress. There are mainly three such stages: (1) the foundation; (2) the erection of the walls and buttresses, and (3) the coping and ornamental pinnacles which tend upwards, crowning the whole. In like manner in the progress of our interior life, there will be the development, (1) of the character,

(2) of its advance in virtue, and (3) of the more supernatural graces of the new creature, as it grows into the complete "Image of GOD."

The three fundamental elements of our interior nature are, (1) the intelligence, (2) the memory, (3) the will. As these are 'rightly trained and matured, they form the true groundwork on which the after superstructure is reared. In our natural state these elements of our nature are unformed, and prone to evil, but if rightly disciplined and instructed, they are restored to their intended action, and become the groundwork of virtue and of grace. They may be as the sand on which no solid structure can rest, or as the rock, on which the perfect work of GOD may be built up, and rise to its destined perfectness to endure for ever.

Let us consider these three constituent parts of our nature.

The intelligence is formed with the capacity of receiving all revealed truth, but if wrongly guided, it may equally adapt itself to all error. It acts truly when it observes the laws of reason, and of faith, apprehending whatever either nature or revelation teach us of the character, or the attributes, or the works of GOD; His laws and His purposes, His designs and His judgments; "whatsoever things are true, honest, just, pure, lovely, and of good report,"¹ in the moral or spiritual world. As our intelligence expands, and embraces eternal principles, delighting in them as its proper sphere, seeing them more and more clearly, and learning to apply them to all passing events and shifting forms of earth,—so it gradually advances,

¹ Phil. iv. 8.

gains stability, and an ever enlarging capacity. And while thus growing in depth and power it becomes endowed with the faculty of discernment, enabling it to distinguish truth from error, good from evil. Such knowledge grows with faith, and so comes to apprehend mysteries, according to the saying of S. Augustine, "Credo ut intelligam," "I believe that I may understand."

Again, the memory is intended to be the field on which GOD impresses the abiding vision of the truths which He reveals, of Himself the Author and the Revealer of all truth, and whatever, through His grace, the mind has embraced and apprehended. It is endowed with its retentive capacity, in order that the mind may be able to call up the different forms and features of eternal truth, so that the inward light infused by the HOLY SPIRIT, may allure us and draw us on to cherish and to love them. In proportion as the memory becomes a tablet on which is pictured the Divine Nature, and the vision of eternal things, so it becomes an incentive and a guide to true and holy action. As it presents the remembrance of GOD's merciful dealings in the past, the warnings and instructions which His Providence has supplied, and one's own higher conceptions,—whatever has been learnt of heavenly and sacred principle, of the demands and pledges of one's vocation, or acts of dedication, with a ready recollectedness in times of need, and in the season of temptation,—so memory becomes the helpmeet and the support of all true active energy, enlightening one's path with the constant witnesses of Divine love and power. As memory becomes purified of all that may have once stained

and dishonoured it, of all that has brought shame and sorrow of heart, holding fast, on the contrary, what truth and love have impressed upon it, so life rises into a capacity for more and more of the teaching of the Spirit of GOD, and His manifold gifts of grace.

The will is the third constituent part of our nature, on the condition of which the character of our life depends. It is in its essence free, but yet its attribute of freedom is given only that it may choose a perfect rule to guide its impulses, that it may submit itself to the dictates of a higher Will, conscious of its own liability to err, and consequent need of guidance. As the will learns to wait on any indication of the Divine Will, as it acquires a listening attentive attitude, without losing its natural force, becoming pliant, moulded and directed by the superior power which more and more overrules it, so, in such proportion, the will becomes capable of union with the Mind of GOD, carrying out His purposes, acting out on earth the eternal law which rules the heavens.

On these three constituent parts of our being, rightly ordered and developed, as foundations of the after structure, will the hope of our spiritual progress depend.

(2.) And this brings us to the second stage of our inquiry, the raising the fabric, or what Scripture calls the "stature"¹ of the interior life.

The substantial growth of the interior life depends on its advance in moral virtues. Holy Scripture teaches this when it speaks of "growing in grace, and

¹ Ephes. iv. 13.

in the knowledge of our LORD and SAVIOUR JESUS CHRIST."¹ And, further, it explains the nature of this growth when, as in the words of S. Peter, it exhorts you to "add to your faith virtue ; and to virtue knowledge ; and to knowledge temperance ; and to temperance patience ; and to patience godliness ; and to godliness brotherly kindness ; and to brotherly kindness charity ; for if these be in you and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our LORD JESUS CHRIST."² The growth of the "stature" of the interior life is indeed nothing else but the acquisition of the Christian virtues in a gradual increase, and their more enduring stability and power gained by use. The interior life grows as they grow, thus adding grace to grace ; and as we attain the more steadfast exercise of such graces, they form, and in truth are in themselves the developing substance. Just as when stone is laid upon stone, cornice upon cornice, the material fabric of a temple rises toward the heavens, so invisibly, but with equal and more enduring reality, the spiritual life, informed in knowledge, recollected in spirit, rises upwards as we advance in the practice of what we have learnt to be right and true, in the "obedience" as well as the "knowledge" of the character and Mind of CHRIST. Under this head of course comes the practical improvement of the fruits of the Spirit, and other revealed graces or laws of life.

(3.) The crowning superstructure of the spiritual life, on which its special beauty, or what Scripture calls "its glory,"³ depends, is what follows as a further

¹ 2 S. Pet. iii. 18.

² 2 S. Pet. i. 5—7.

³ 2 Cor. iii. 18.

advance ; like to the spire and pinnacles of a temple, carrying the eye upwards, and pointing to the Eternal and the Unseen. The peculiar charm which the lofty tower or spire of a beautiful church has, is this, that it leads the eye, and with the eye the mind, indefinitely upwards, and speaks of what is above and beyond this visible creation. There is likewise a true relation between the virtues and graces which have their proper work in our intercourse with this lower world, and those more expressive of the life of the world above. In rightly meeting and overcoming earthly trials, there may be a rising up to a heavenly fellowship.

The soul may thus develope and grow, ever aspiring upwards till it becomes united with GOD. This is the case, when the love of GOD not merely leavens all earthly intercourse, but becomes a passion, absorbing all affections in itself and elevating them ; or when self-sacrifice ceases to be an effort fulfilling claims of duty, but becomes the very breathing and desire of the whole life, with an ever ready pliancy of the will to surrender itself as its truest joy ; or when humility no longer shows itself as a necessary acceptance of humiliations as they arise, but has become the willing choice, the felt means of sweetest union with CHRIST in His perfect sacrifice of Himself out of love for His own elect. So it may be with all graces and virtues, when they rise beyond the practice required by the law of duty, to become an impulse of affection and joy, as though not merely one's own nature were transformed, but that a higher nature had taken possession of one's own, and borne it upwards into a higher sphere. As the memory may become a per-

petual illumination, and the will a pliant response to the Will of GOD, and one with It, so may virtues and graces, painfully learnt, and slowly disciplined, become a second self, a simple consciousness, may be as "CHRIST within us ;" the breathings of the Spirit of CHRIST, instinct with power from above, and tending ever upward to unite themselves by a perpetual self-oblation with the Source from which they have been derived ; oneself becoming even as CHRIST, one's humanity losing its mere natural tendencies to advance in growing harmony with the Mind and Will of GOD. Patience then becomes no longer mere endurance, nor humility mere self-abasement, nor sacrifice an effort ; but the affections and the will are so penetrated and attracted by the higher law, absorbed by the sense of the more perfect beauty of self-forgetting devotion in the power of Divine Love, that nature passes into grace, and grace is the anticipation of the life that reigns in heaven. It is the crowning of self-discipline and virtue with the beauty, which, above all human effort, is the fruit of the indwelling and informing Spirit of GOD, now reigning within the obedient soul.

These different degrees of progress have been spoken of in order, because when abstractedly viewed, they stand thus related one towards the other. But this does not mean that they necessarily in practice thus succeed one another. They are different in order, but practically they may advance together, nor is either one or the other wholly perfect in our present state. We are ever laying the foundations ; we are ever building up the material fabric of our moral being ; we may from the very beginning of life be receiving the super-

natural grace which forms its perfectness. There is always the intermingling of human effort and Divine grace. There is always the self-discipline needed to correct errors of the imagination, or of the will; and at the same time at no period of life are we incapable of the inspirations of devoted love; though as we advance in self-discipline and moral effort, we become the more fitted to receive the higher gifts of grace, and supernatural power of conformity with the all-holy Will of GOD in the love and obedience of JESUS CHRIST finds its true support in moral virtue.

Taking then this view of the growth of our interior life, we shall be able to solve certain practical questions which at times perplex us.

(I.) We learn here the cause why self-sacrifice attends the growth of the interior life. It is because in every stage or point of progress nature struggles against the pressure of the eternal laws of GOD. At every point it has to bear the weight of Deity. The clouded perceptions of the understanding, the tenacity of the perverted will, the selfish desires of the affections,—the whole bent of our natural faculties in their faulty state,—tending in one direction, the truth and purpose of GOD pointing in another, lead to a constant conflict. And this, in some measure, continues even though the will and the desire may be turned to what is pure and good, because there is ever yet above us a higher good, and a more perfect choice. How can there but be trial when the trembling sensibilities and impulses of a feeble nature are coming constantly into conflict with such demands? Even our sinless LORD Himself felt this in His measure. This is the interpretation of the mental struggle in the Agony. Be-

cause of this did the pure human will desire relief from the demands of the Divine Will, while yet rising above the conflict, and uniting itself with It. The created will, though without sin, according to its own nature, sought relief from its own self-annihilation, which was involved in the completed sacrifice ; and there was suffering, though the victory was sure. Like in kind, however inferior in degree, is the pain involved in the subdual of every impulse of the will, or affections, though the desire that is surrendered be of the purest kind. How much more, when, as is generally the case, the desire is evil, and the excitements of sinful passion aggravate the desire of ease, which, even as a pure instinct, in itself shrinks from trial.

(2.) This again explains the reason why as we advance to the higher efforts of a more entire devotion, we may be tested by yet severer suffering than what accompanied our earlier struggles. We are presenting fresh sides of our sensitive nature to be acted upon by the demands of the Divine Will. We are submitting, it may be, finer and more sensitive feelings to be crucified ; and the higher the aims, the less there is of mere nature to sustain us, the less what we desire is palpable to nature, the more purely spiritual is the atmosphere we need, with our many infirmities, to breathe. It is moreover a part of the Divine intention to test those whom He would draw to a higher sanctity by the more searching trial. The capacity of our nature for sorrow or for joy is beyond what, independently of experience, we can conceive ; and every effort we make, every design for GOD we may form, every higher grace we aspire to reach, is

in fact a venture involving risk of some fresh form of trial within the substance of the interior life, such as time only can show. And for these capabilities of trial the enemy who ever seeks to destroy the work of GOD, and with the greater zeal the greater the work designed, will weave his subtle snare ; or the resistant force of a corrupt world will react to persecute the servant, as it persecuted the Master, seeking to overcome Him in His servant, having failed in the Master. Or it may be to purify us the more, that we may be the more perfect sacrifice. "The hand of GOD touches" us with mysterious pain even as we overcome ; as the patriarch attained his blessing, yet was smitten by Him Who blessed him.¹

Again, we here may learn the cause of the loneliness into which not seldom the soul enters, when it seeks to rise to the higher regions of the spiritual life. The explanation is not difficult. We have thus passed beyond what once satisfied us ; we have left former associations ; the sympathies we once knew no longer support us ; we have few like-minded around us ; we are not readily understood ; we are cast more upon GOD, more on what is of pure faith, and yet without full experience or power of understanding what we feel. Still we feel as though we could not go back, or sink down to our former level, or be as we once were. It is as though we were ascending some mountain heights. As one ascends he loses his former stay, and the surroundings of the scene to which the eye had been accustomed ; and the brain becomes at times dizzy, and the feet tremble at the edge of the precipice. One feels left alone, dependent on one's

¹ Gen. xxxii. 26—31.

own care and strength, and yet the purer air and the grander views lure one on, and one could not turn back or rest; the irrepressible impulse to rise and reach the furthest peak is felt more and more, while the consciousness of the risk, or uncertainty of support at each advancing step, breathes a solemnity and awe amidst all the delight and animation of the free spirit. It is thus in spiritual progress. The aspirant feels the constant impulse to advance, though ever losing the former supports, and venturing upon fresh risks, and uncertain experiences, and troubled, it may be, by the fear of falling back from the high resolve, doubting whether it be possible to hold on, and yet ever being sustained by the unseen power of GOD.

Here, again, we see the reason why the course of our progress seems ever lengthening out before our eyes. The reason is that to attain a proximate perfectness in any one portion of our being, only opens the way to other advances. As long as any faculty or desire remains undisciplined, the individual defect jars upon, and hinders, the true action of every other faculty. As disease in any single bodily function injuriously affects the whole body, so from the sympathetic influence of the different faculties of the soul, any one unchastened passion mars the general progress. Perfection consists in the entire harmony of the different parts of our renewed nature. All needs to be set in order. Every defect requires the appointed discipline, and with this comprehensive view of the demands of a real sanctity, the progress cannot but be slow, and slower in proportion to the greatness of the aim. The more majestic trees are the slowest in

growth ; the lesser and frailer shrubs attain their full growth quickly.

Lastly, bear in mind that in all efforts within our spiritual life, we need the quietness of a trustful mind as one advances step by step. We are continually warned not to be hasty in the things of GOD ; to remember how He works by settled laws, and imperceptible movements ; how even the slightest changes mark the acting of great forces ; how in the structure of the earth, as each stratum was formed, or stratum was laid upon stratum, there has been a constant living force in action, yet requiring long periods to produce the intended result. Our bodily stature grows to maturity, we know not how, only the growth and onward change was constant, and as calm as it was constant. All around teach us the one lesson of quietness, and steadfastness of persevering effort, to be confident of our onward growth, if only there be the sustained carefulness. For to the acquisition of all the gifts of GOD, to the hope of victory in all strivings of the Spirit, the promise of our LORD applies ; "Thou hast been faithful over a few things, I will make thee ruler over many things."¹

So may GOD help us ever onward, as we trust in Him. So may He perfect every true endeavour, and enable us to respond to the calls as they come, bidding us rise higher, and make the greater ventures. So may we have the blissful feeling that we are being built up in CHRIST, that we are becoming partakers of the power of the Eternal, that however slowly we are stretching onwards, our grasp is indeed of the Infinite and the All-Holy ; that the fabric of our life

¹ S. Matt. xxv. 21.

formed in GOD, and reaching forth towards GOD, may have the strength of an eternal development in His fulness. Then truly we shall have a sure ground of peace, then, as we rise upward, every fresh step will bring us nearer to perfection ; to the perfecting of our life in GOD. Then the truthfulness of our aim will even now be the seal of our acceptance, and our mark to distinguish us in His sight, as its fulfilment will be an endless joy in the Communion of the vast host, the "multitude which no man can number," in which He will be for ever glorified.

XVIII.

HELPS TO GROWTH.

IT was observed, when speaking of the perfection of GOD as the archetype of our own, that we must be careful to mark the difference which distinguishes us from Him. It was shown that while we are in everything dependent, GOD abideth in Himself in the perfection of His Almighty attributes, wholly independent of His creation. It made no change in Him when it arose ; it took nothing from Him, neither did it add anything to Him ; for He is complete in Himself, self-existing and self-sustained, unaffected, and incapable of being affected by anything that He has called into being wherewith to surround Himself, and to be the objects of His beneficence. Though His works change, He changes not. While time passes, He still dwelleth in eternity. Whatever takes place in the outer world on which He ceaselessly operates, He Himself remains the same. Were all creation to pass away, GOD would still be as at the beginning, unchanging, unchangeable, equally as He is now undisturbed by its infinitely complex movements. Nevertheless there is, as was stated, a perfection intended for us resembling the perfect life of GOD,

though in measure only according to the power committed to us,—for we were made, and are now recreated in the image of GOD. It was moreover shown that the perfection of GOD exists in His interior life, that is in Himself alone, irrespective of His works, or of things external to Himself. If this be so in GOD, as we are made in the image of GOD, it follows that our perfection also consists in what we are within, that whatever be our outward circumstances, or however our outward circumstances change, whatever shadows pass over the horizon of our life, whatever we have set our hands to do, or however closely the external and material world touches us at every part of our being ; it is not what is without us that constitutes our true being. We are only what we are in ourselves, not in what we have done or have borne. Outward actions are to us to be, as they are to GOD, only the form through which the inner mind manifests itself, and on which the features of our character impress themselves. Our inner being is distinct from them, may be wholly separated from them. The works of our hands or our minds are but as our garments, to be put on, or to be laid aside at will, and as to their mere earthly conditions, finally to perish, while the life remains in itself,—the inward being the same, whether clothed or unclothed.

So far the resemblance between our own life and that of GOD holds true. But in the fact that we are acted on by outward things, perpetually being influenced for good or ill by what passes around us, there is a momentous difference between us and Him. It has been already observed that our lives are wholly intertwined with the lives of our fellow-creatures, and the

movements of the world around us ; that we are in fact a mere part of this outer visible world, and members of a body, and that the actions of others, and the circumstances of life are intended to be a discipline to mould and chasten us. We have therefore when considering the progress of our life towards its perfection, to bear in mind two main points,—(1.) the life within us ; and (2.) our environment or surrounding circumstances, including under this term the persons with whom we have to do, who stand in any relation towards us.

We draw this same distinction in regard to the inanimate kingdom with which we are in intimate relation. The seed of the field, for instance, depends in part on the living germs within itself, and in part on the surrounding conditions which are necessary to its nutriment and its expansion,—the soil from which its sap is drawn, the air which acts upon its internal functions, the sunlight which supplies its power of growth and fertility. Throughout the visible forms of material nature life depends on the combined operations of these internal and external forces, essentially coinciding to the common end ; thus symbolising what equally takes place in the case of our spiritual life.

That we may grow onward in the spiritual life we need to attain a unity, a sameness of character, an unchangeableness of aim, and temper, and current of thought, while outward things fluctuate and change around us. Whatever our work be, whether of the highest and most heroic, or of the simplest and most ordinary kind ; whether we are actively engaged, or cast aside by the course of events, disabled it may

be by sickness, or some calamity, and shut out from participation in our accustomed or expected employments, still life should be one, should grow into this steadfastness.

But while thus considering our interior life, we feel at once the great hindrances that arise from the influence which outward things have upon us, the objects we cherish, the surrounding atmosphere of circumstances into which we are cast. And under these external influences we may include not only what comes directly from without, but also what is excited within by these outward means. But in counteraction of these hindrances, the Spirit of GOD has raised up around and within us other supernatural influences which through His grace act powerfully on the soul, the powers of another world, which may overcome all that is hurtful in the influences of this world, or else transform them or harmonise them with itself. It is to these counteracting influences that I would direct your thoughts.

(1.) Of these influences the recollected sense of the Presence of GOD is of special virtue. It is to us as the atmosphere is to the seeds of the earth, or the sunlight to the summer insect, which only in its radiance can spread out its wings, and live its brief life. The sense of the Presence of GOD is at once the power of self-control, and the elevating principle which, as creatures depending on our Creator, we need. It ever breathes around and within us a feeling of awe, which raises our thoughts and views of outward things to a higher level, and yet with this awe, inspires a sweetness which reconciles us to the difficulties and the sorrows which arise from the dis-

order or antagonism intended to exercise our graces, and test our faithfulness.

(2.) A yet deeper influence is the love of GOD drawing us out of ourselves, and above ourselves, to a feeling of delight in what is pleasing to Him. And this love we may view either as an affection, an active cleaving of desire towards GOD by conscious exercise from time to time renewed, or as an habitual disposition grown into a constant pervading state of feeling ; like to the love of those who are near and dear to us, which, not as the result of any conscious exercise, but as an instinct, is felt perpetually to influence us in all our thoughts and acts towards them.

(3.) Concordantly with such influences as these, is the intelligent apprehension of special attributes in the Divine Nature, the keeping before the mind the archetype which exists in GOD of some grace that is to be produced in us, in order to our perfection. Such an influence acts in accordance with the imitative faculty which is an essential principle of growth in our nature, by which we assimilate and appropriate to ourselves that on which our thoughts habitually dwell. Thus for instance, the longsuffering of GOD, if habitually thought of, impresses on our minds the virtue of patience, enabling us to bear the pressure and provocation of outward trial, as GOD endures the contradiction of sinners, the violence and perturbations of this fallen world. The thought of the various attributes of GOD, or, in like manner, of the graces of the life of JESUS, may thus be made a varied picture, an embodiment of holy examples, affecting the desires, the senses, the aspirations, and so the outgoings of our life, leading the soul imperceptibly on-

ward so as to attain the fulness and unity of its true end in GOD.

Such are chief influences acting upon us from without us towards the perfecting of our interior life.

(ii.) There is what may be called a secondary order of influences, derived from the knowledge we possess of our relation to outward things, and the exercise of our reflective powers on the circumstances and events of our life.

First, the consciousness of the strength given to us to put away the hindrances to our perfection. I do not allude to hindrances from without. Mere outward hindrances possibly may be the greatest helps to our onward advance. Naturally indeed the mind, if it feel itself beset with outward difficulties, tends to cast blame upon them as though they were the cause of all its disorders, and want of success. But whatever the outward difficulty may be, it is clearly of the faith to believe that they are sent or permitted by GOD Himself, either to stimulate us to greater efforts, or as an opportunity for glorifying Him by our patient trust, or as a means of testing His elect in some particular in which they have not as yet been subjected to the purging fire. In no case can they be rightly regarded as intended to be a hindrance. It is not of outward difficulties that I speak, but of inward hindrances arising from faults in our character checking the operations of grace. As in the cultivation of the seeds of the field, it is necessary to remove the weeds, the natural growth of the soil on which the curse is resting, which remain as hindrances to the growth of the good plant which the husbandman has planted, so in our inward life there is a necessity of

removing our faults, pruning, purging them continually, for, even when subdued they again and again spring up, and though we endeavour to dig down to the root itself, they may yet revive to trouble us even to the end ; with all our efforts we may succeed only in preventing their attaining the mastery, as they are more and more mortified within us. As we thus labour, and each fault, when brought to our consciousness, is checked, if not entirely removed, the effort is blessed in giving free space and scope for the growing work of grace. Nor is the result limited to the immediate aim ; but, as in the case of the culture of the soil, the removing of one weed often opens the way to the discovery of another, so the removal of one fault in our character helps us to perceive others, as well as to quicken our energies in the pursuit of a more entire freedom from the dominion of sin. For there is manifestly a sympathetic action in regard to the different faculties of the soul, so that the settled purpose of uprooting any single fault necessarily extends itself, and rests not till it has embraced the whole circle of known faults, seeking an entire conquest.

(2.) Concurrently with this consciousness of power is the exercise of renewed strength against the evil thoughts and desires provoked by outward objects of delight which may formerly have led us into sin. And here it is necessary to bear in mind how vitally important it is to resist a temptation at once when it arises, when it is yet but as "a little cloud like a man's hand," not waiting till the storm break, but at the very first before the desire is kindled, or the excitement aroused, then to put forth the sense of strength, perhaps to use the sign of the Cross, or

utter the Name of JESUS, or summon to mind the thought of the Presence of GOD. How often when this has been done, and done quickly, has the cloud dispersed, and the atmosphere become again clear. Or if such simple efforts fail, then before the rising storm has gained strength within us, we may still overcome by going and kneeling down, and wrestling with it in prayer, and not rising from our knees till it has passed away, letting go its hold on our inner life, and the soul revived goes forth again in "the strength of the LORD GOD and in His righteousness only." Or if this cannot be done because of outward hindrances, and we must stay where we are, in the crowd perchance, to wrestle with the foe, the power of the evil will surely pass, if gathering up the earnest thought of the Divine Presence, and one's own consecrated state, the soul abides clinging to its conscious source of strength, till the evil imaginations give way, vanquished as before the walls of the holy city, and the LORD arise within His sanctuary and bless us for our steadfastness in His cause. In such efforts we shall surely be stayed from sin, and guarded against the hindrances to grace which natural infirmity raises up within.

(3.) A third method of furthering the growth of our interior life in its progress towards perfection is the care to look out for and to cherish the secret guidance of the HOLY SPIRIT. I am not dwelling in these remarks on the gift of His indwelling Presence, nor on any sacramental grace, but on what we may do in co-operating with it. We know, alas, how from past heedlessness, or perverse habit, evil gained power over us, because the will was suffered to act of itself, with-

out waiting to listen to the voice of the Spirit of GOD ; how consequently we have inconsiderately followed the tendency of the natural heart, some thought of fear, or lurking wish, some mere liking or disliking, the natural softness of temper, or self-asserting vanity, according to the characteristic tendency of our fallen nature, which first seeking to be heard with its pleading voice, pre-occupied our heart, and was suffered to lead us, and so hindered the perception of what the Spirit would have spoken, or what the will of the LORD is. While this is the case, a constant contrary action to perfection goes on, and prevails within us. If we would attain to a consistent course of holiness, the influences of natural motives must be restrained, self must become subordinate, the will must move under the guidance of the Spirit ; the Spirit's high motives, the Spirit's single aim, the Spirit's sense of the glory of GOD, the Spirit's knowledge of what the LORD'S will is,—this must assume a predominant sway, becoming the one influence which the soul acknowledges as supreme ; ready at all times to hear, asking for increasing power to discern, what He would have one to do, or what to bear, while He says, "This is the way, walk ye in it." To keep the soul therefore attentive, listening, desirous of such help, is essential to growth.

On such conditions then mainly depend the development and perfecting of our life. If we could but employ carefully such means as these, there will surely be fulfilled in us such perfectness as may be attained here on earth ; and such an amount of progressive perfection is not beyond our possible reach, as a marvellous gift of GOD superinduced upon our

inner life notwithstanding our natural corruption. As S. Paul says of those who shall remain alive till the time of our LORD'S second coming, that they will not put off their bodies, but that they shall be clothed upon with immortality, their mortal body absorbed into, lost in the covering of the glorious Body of CHRIST; so though there remain in us till the last day of our earthly life our inherited corruption, what Divines call "the concupiscence of the flesh," so that we cannot be perfectly spotless till we have passed through "the grave and gate of death," yet on these remains of our natural corruption, on this constantly latent lurking of the old roots of sin within us, there may be a "clothing upon" of the Presence and righteousness of CHRIST, the Spirit and Soul of the Holy GOD. We may be through Him indwelling in us as truly perfect as though there were no consciousness of the continual sense of sin, which yet is in us, while hidden in a true sense from GOD Who looks on us only in the Beloved; our imperfections not marring in His sight the reality of that superinduced nature of the new Adam, which is become our real self through the acceptance of faith, and GOD'S mercy in His judgment of us.

O GOD, in tender compassion fulfil this Thy gift, and make us worthy of it, that striving more and more to fulfil our part, we may allow no hindrance to the fulfilment of Thine own purpose to prevail, that we may co-operate with Thee, and Thou mayest own Thy work in Thine unutterable love,—that we may ever perceive within us the blessedness of the clothing, the overshadowing, and the indwelling of the Divine Presence, although we must wait for the time

when we shall arise in Its fulness, in complete union with Thee, and be recognised in It in the sight of all creatures in the day of the "manifestation of the Sons of GOD," in the perfection of the redeemed, when we shall be made one with CHRIST, to Whom with the FATHER and the HOLY GHOST, be ascribed all glory and honour for ever.

XIX.

RESTFULNESS IN GOD.

IT has been shown that only in a living union with JESUS, the true strength of a devoted life is to be found. On this too depends the hope of rest for the soul. The soul which lives in the power of this consciousness, has a secret stay even in the midst of outward disturbances, and in proportion as this consciousness sinks into the substance of one's life, so will quietness and evenness of temper characterize the general movements and habitual tone of mind. The same condition of mind bears upon the exercise of meditation, on the power of communion with unseen things. There may be the full play of the intellect, of the imagination, but there would be without restfulness of soul the loss of the vital power of contemplation. The soul must be at rest within itself, and its surroundings, if it is to continue in intimate fellowship with the unseen world.

Again, restfulness of soul is very important for work, at least for doing all in a right spirit. It is specially distinctive of the Divine Mind, that while ever working, It is ever resting. And, therefore, to be in harmony with GOD the same combination must exist in us. We see this exemplified in all true de-

velopements of life around us. While life is everywhere intensely active, it is marked with singular calmness. The growth of the herbage, the opening of the leaf, or flower, the spreading of the lofty trees, —how wonderfully wrapt in stillness, are all the movements of that energy of life, which puts itself forth ceaselessly throughout nature. The soul, the greatest work of GOD on earth, was, we cannot doubt, intended to be preserved in its energies of living power after the same law of constant developement and active usefulness, at work, and yet at rest.

Now on what does this restfulness depend? I would suggest a few main points on which the growth and the preservation of such a state is to be maintained.

(1.) First, it depends on finding in JESUS all that we desire, all that we need; and having found Him, feeling that He is All-sufficient.

To fix the mind on this intent in the conviction that in it, and in it alone we shall find the full satisfaction of the soul's cravings, is in fact to root ourselves in love. Love, from its very nature, is satisfied when it attains its object. Love has its visions, its longings, its dreams, its anticipations, and there is unrest when they are stirred and not satisfied. They carry the soul to and fro, hither and thither, as it seeks in various modes for peace and satisfaction, but having found its object, and this a true and stable object, then and then only does it find rest. And there are cravings in the soul beyond the possibility of any earthly satisfaction, so that if an abiding rest is to be found, it must raise its desires above the earth to what will endure, to what is evidently designed to be the true centre of eternal life for souls that live

only in the power of the redeeming Love of JESUS. But to find this satisfaction it is also needful to be assured of His acceptance ; assured of His love, assured of His response to the soul's desires,—to be assured that He has enfolded us in His predestinating grace, that in Him is forgiveness, and hope of heaven, and during our passage to our final home, strength to meet trial, sweetness of comfort in sorrow, fulness of grace to sanctify, and refine, and perfect every power of mind and body. The certainty of this is the ground of rest. If when doubts assail us, we can turn to Him and say, "He is with me, He will never fail me, He will never cease to bless, He is unchangeable equally as He is inexhaustible in His love,"—the sense of rest returns. There can be no rest without such conscious trust in another's love. There needs security in order to repose. To doubt Him, to doubt that He has accepted us, to question whether He may not withhold what He has given, that His sympathy is withdrawn, to feel that He can ever cease to be what He has been, is inconsistent with real love. But on the other hand, most blessed and peaceful is the soul which having these convictions is able to feel continually, "I am indeed His ; I know that He is mine, that He has accepted me, that He is all-sufficient to me, that He is ever the same, above time and change, and the fluctuations of my own feeble nature, that He loves me with the same fulness of love, in which He bore the bitter pangs of death, that He is able to satisfy every present and future craving, as He has soothed past trials, that we are bound together in bonds which nothing can sever, that neither "life nor death, nor things present nor things to come, can ever

separate me from the love of GOD which is in CHRIST JESUS our LORD."¹ If the soul holds this truth firmly, lives in it, looks out of itself to GOD in this assurance, then whatever outward disturbances may pass over the surface of the soul's life, deep down within it there will be a calm which nothing can disturb, as in the ocean's depths beneath the tossing waves neither wind nor tide affects its stillness.

(2.) Another secret stay is to keep the desire of perfection fixed and earnest, and to endeavour to make everything tend towards its attainment. A definite aim is always a steadying power to the mind, and steadiness of thought is an element of rest. Evidently such an aim ought to be kept constantly in view even in the midst of trouble. Events and circumstances that disturb the soul are intended to be overruled, to become the means of exercising and disciplining the different sides of our being, so as to chasten and mould them, and not to cause unrest. This would be inconsistent with the idea of a Providence guided by design under the Hand of One Who loves us,—inconsistent with the whole purpose of the probation under which we are placed. It is impossible to regard our trials otherwise than as a means intended to work out the perfection of the soul's life, as GOD draws it to Himself. Even while such trials bring out our worst points, irritate, depress, or secularise us, they still serve to the intended end, because they show what otherwise would be unknown to us, where our weakness lies, where we are most susceptible, where, therefore, our danger is, and so teach the need of guarding all our movements. The very sense of shame which

¹ Rom. viii. 35.

they evoke, helps towards the greatest grace of all,—humility. To those that look on all events on the side of the intention of GOD, and see how, when rightly accepted, they “work together for good to them that love Him,” the trials and difficulties which beset the soul’s life, only stir it up to deeper energy, quicken in it the spirit of prayer, draw out its secret powers of endurance, laying the foundation on which hope builds up a prospect of endless advance into the deeper things of the spiritual life. And all the while the sufferings and strugglings involved in the effort, enable the soul to feel the precious communion with JESUS in His Passion, a partnership in His Sacrifice, and so connect our own experience with His. Strange as the ways of GOD may seem to us, startling as is the very idea that the experience of evil, and the allowance of failure, work for our good, yet it is only part of the same law that out of death the resurrection unto life is accomplished ; it is only the more magnifying the power of His grace, that out of weakness He should produce strength, and in our dishonour glorify His redeeming, saving love. Looking upon all events in this light, refusing to admit any, the remotest suspicion of harm intended by the circumstances that happen to us, however grievous they may seem at the time,—that even the consequences of our own faults may be turned into means of improvement,—an inner restfulness of soul will be the result. I do not say that all will be peace ; but I do say that calmness and courage may hold their sway within the soul, while such thoughts prevail. And while this aim is maintained, when the bitterness or faintness of heart which the oppression of the trial

may have caused has passed, the soul will be left possessed of renewed powers, and raised up nearer to that perfection at which it aims.

(3.) Yet another secret of rest is to be found in being very jealous of our hidden life, endeavouring to preserve it undisturbed amid surrounding distractions. To take a disproportionate interest in passing events, to become over-excited by transient incidents, to be embarked even in the most legitimate objects of care so as to lose the sense of what is due to GOD, to be forgetful of duty, to be so absorbed even in duty as to forfeit the power of self-control, to be carried away in conversation with others so as to be inconsiderate, and heedless, and unkind, to be drawn away from a recollected state by everything we see or hear, that so our being gets merged as it were in outward things, and lost in them,—all this tends to destroy the steadfast tenour of the hidden life. It is not meant that the soul should not be ever ready to go forth at the instant call of duty, or in sympathy with others' trials and necessities, or that it should not be free to give out its earnest care to whatever comes before it worthy of its attention, or that we ought not to be absorbed in what rightly concerns us, and be intent in doing what it is our duty to do,—it is only the excess, the disproportion which carries us away beyond what is consistent with a recollected state of mind, and the due subordination of temporal to eternal things, that hinders a true growth of grace.

Take, for instance, the concerns and interests of others. All that seriously affects another concerns oneself, for we are "members one of another." Specially must that be the case in family life or in a

Religious Community. Trial is lightened by mutual sympathy. All have their needs which make each one dependent on another. There ought to be a due response to every legitimate call. It is manifestly intended that one should be to the other in the hour of need the stay and comfort provided by a gracious GOD Who acts indirectly and through instruments. But it is not meant that this should disturb one's own inward rest in GOD, or break the links that bind the soul to Him, and make us heedless as to the care with which we should cherish the inspirations of His Spirit. It is not meant that in meeting another's necessities, our own deepest need should be jeopardized, else it would be like "the blind leading the blind." The purpose for which GOD has so constituted mankind, that we are brought into such close contact with the souls of others, is, that through the faithful care and discipline of one's own inner life, each might become by His grace a healing and sustaining power influencing others for good, and so maintaining the order of the world in harmony and peace. Not that we should lose our hold on GOD in serving others, but that He should be the more glorified as each in order fulfils the sacred mission of love, even as He Himself came, "not to be ministered unto, but to minister."¹

Our faithfulness to grace depends on the watchful care with which, as we come into contact with others, and with the outer world, we follow the promptings of the Divine love. This "love which is shed abroad in our hearts by the HOLY GHOST"² should abide in us, as a sacred fountain, out of which may flow the

¹ S. Matt. xx. 28.

² Rom. v. 5.

thoughts, and acts, of kindness and sympathy, which preserve the soul in union with the work of GOD, while with large-heartedness we are ready of access, ready to enter into another's sorrows or joys, earnest in giving assistance in the hour of trial, glad to forget oneself that we may give rather than receive. Even in the little daily occurrences of the passing hour, our hidden life may thus grow and reflect the Mind of GOD, imperceptibly forming within us.

(4.) Another secret stay is the turning all incidents of our life into prayer. Whatever happens, if made an opportunity and occasion of prayer, has a sanctifying effect upon us. We are endowed with great susceptibility, and with a sensitiveness extending to our whole being, and experiences show how materially this affects our whole life. We continually mourn over its effects as it leads us to sin, as it stirs our various passions, our natural selfishness. Yet there must be a cause for our being thus constituted. There must be a true end for such an all-pervading quality of mind. Nor can we doubt, but that in thus endowing us, GOD intended that if rightly exercised, it should work for good,—that it should call out our energies in active service,—that we should be thus stirred to respond to the various occurrences that continually arise for giving forth some form of grace, and this in reference to our life in GOD, by praising Him, or giving Him thanks, or asking His protection, and His aid,—or, again, in stimulating acts of desire, or love, or dread of offending Him, or sorrow for having displeased Him,—or, again, by arousing the longings to do more for Him, longings to be better,—exciting us for instance to acts of charity, or directing to

special objects the desire to do good, and thus exercise our powers of service.

What is all this but the very substance of the spirit of prayer, the rising of the heart to GOD, the communing with Him by the way, the offering up of the heart's inmost life, the general habit of communion with Him, as distinct from special acts of devotion, and regular offices? The spirit of prayer is that continual turning to GOD, in desire, in longings, in a sense of need, in thoughts of love, in impulses of joy, in acts of praise,—in any of the varied movements of the soul. This continuous tendency of expressing the inward aspirations of the mind preserves the soul true and steadfast in the midst of all that otherwise prevails to distract, and draw it away from its rest in GOD. If we were thus to make everything an occasion of interior communing with eternal things, how different would the effect of the changing phases of life be on us, how helpful would they be rather than hindrances to our spiritual life! If sorrow and loss, or any calamity be permitted to fall on us, it would lose itself in the thought of the Passion of our LORD,—if the sin of others burden the heart, there would be a refuge found in the appeal to the tenderness of JESUS in bearing away all sin,—if any one's good work or power of service came to mind, the feeling that GOD is glorified, would unite the soul with the joy that springs from the consciousness of His abounding grace,—if oneself have done another service, or fulfilled some call of duty or of love, the impulse of thanksgiving may arise in blessing GOD for what He has wrought in us,—if any collision of thought, or temper has marred the course of love and kindness,

to refer to Him the trial, and ask for grace to heal the breach,—such exercises have power to keep the soul at rest,—they are the opportunities of cherishing love and trust, and of responding to that ceaseless flow of sympathy and mercy that ever springs up out of the depths of His own infinite mercifulness.

By such means “whether we eat or drink, or whatsoever we do,” all may be turned into the means of living to GOD, as the Source, and Centre, and End of our being, as the Rest of our troubled hearts. Cherish then these interior exercises. Thus maintaining a recollected spirit in active union with GOD, may you be more and more prepared for that wondrous “rest which remaineth for the people of GOD,” into which He calls His Saints to enter to abide with Him, which is begun already here within each struggling soul, as in its onward course it seeks to maintain a life of faith in the unseen, but which can be attained in its fulness only in a better world hereafter.

O JESU, GOD of Power, Spirit of Peace, if Thou art indeed ours, and we are indeed Thine, Heaven is already ours, the fulness of delight is begun ; help us to mature this hidden life in Thyself. So may we glorify Thee, and Thou mayest bless us, because we have sought to be truly Thine. And may we be the satisfaction of Thy own Soul in the day when Thou shalt gather up Thy jewels, and present them in a fellowship of bliss to Thy FATHER. Grant it of Thy mercy’s sake, O LORD, through Thy infinite merits.

XX.

RESTFULNESS IN GOD.¹

LET us again turn to the same subject, and let us first consider what is meant by the term, restfulness.

It is not freedom from sorrow, nor exemption from anxiety. From such trials our mortal life can never be wholly free ; nor, if this were possible, would ours be the life of probation and discipline we need. What is meant is the preservation of a tranquil mind in the midst, and in spite, of such trials, that we may have power to abide in peace notwithstanding passing troubles, as in the blue depths of sky it is always calm, however much its brightness may at times be dulled by the passing clouds.

The special preciousness of such a grace is that it maintains the soul's communion with GOD, as an anchor holds the ship firm to the shore, though tossed by the waves, riding thus in safety even during a storm. It is the peace passing all understanding, for which we pray, and which, entering into the soul, causes it to trust all to GOD, and feel His upholding support through all this fitful life.

Let us next consider the aids towards the attain-

¹ This and the following address are in the details alluded to more especially applicable to the life of Religious Communities.

ment of such a state. And here I would speak especially of those which have a more than ordinary influence in the religious life.

(1.) There is an important aid in the mere fact of common objects actuating a Religious Community, what indeed the very name implies. The members of a Community are bound together by a common profession, their lives regulated by a common rule, their energies directed to common ends. Our natural tendencies are instinctively influenced by the aims which are constantly set before us. In proportion as our aims are great and noble, the greater the influence will be. The power of the object imparts itself to the mind that contemplates it, and as the aim is sustained so will the influence continually be felt. Such influence acts the more powerfully when one is not living alone, when one is supported by the common feeling animating alike all around, when oneself is lost as a unit in a united body, all the members owning the same obligations, each being sure of the other, and a general confidence pervading the whole.

The same kind of influence may of course be felt in ordinary life in the world, where community of feeling exists between those who are associated together, and so far as they are thus associated. But it cannot be looked for to the same extent, nor is there the same provision made for its maintenance as there is in a religious body. In a religious community all is ordered towards this common end. The fixed hours, the devotional exercises, the work to be done, the plans contemplated, the mutual arrangements in every detail, all tend to the one end, to the carrying out of the one purpose, as lines converging

to a common centre. In the world there are many different objects, conflicting obligations, interfering claims. The mind is drawn aside now to one, now to another object, while at the same time there is comparatively little common knowledge of what is acting on, and influencing, each other. It is true that in a good life passed in the world, equally as in a religious community, the aim may be perfect, but there are circumstances and claims in such a life, which are, to say the least, even to the saintliest, distracting, and dividing, and fraught with perpetual difficulty in carrying out the purpose which the soul has conceived. It is necessarily very different, from the very condition of things, where all are acting together in an appointed order. However separated the members of a religious community may be one from another in sphere of work, however different the amount of intimacy, each knows the other so far as to be assured that the rule, and principle of life is in all the same. In the midst of all faults and failings there must needs be a common purpose. Each has thus far confidence in the other, and each has the guarantee of common sympathies, and restored fellowship, should any estrangement occur, because all alike are animated by common principles. Thus far then there is a material advantage peculiar to the Religious in attaining a restful spirit from the mere fact of the common life in which they are associated.

(2.) But further, there is in the religious community a oneness from the power of the great end connecting together the different parts of the daily course, and the changes which occur. It ought to matter little to a Religious what may be the outward circum-

stances of her daily course, because the object sought is still always the will and the glory of GOD. It may be so to any one in any order of life, who views life under this its highest aspect. But to the Religious it is the very rationale of their being, the special ground of existence, the avowed rule of all their ways. Whatever the place of service, whether barren or fruitful, pleasing or unattractive, even revolting to the senses, whatever the nature of the work to be done, yet still the passing from one place to another, from one post of service to another, is to one who has a true vocation for the religious life, an abiding with GOD. The end should sanctify, should glorify the means. It is still His call, His work to be fulfilled. It is equally so as to times of work or prayer; both are calls from GOD, both are to be cared for as for Him. The end is one in either case. In the one case it is a communing with GOD, in the other a ministering to GOD. The one is the pouring out of the soul before Him, the utterance of the heart's desire, or praise, or thanksgiving; the other is the going forth of the energies of the soul in active service for His sake. The true Religious passes from one to the other, from meditation to active service with the same restfulness of spirit. There is no loss, whatever the occupation be, because a continuity of life binds together the active and the devotional, the one form of action with the other. The soul, if truly set, is able even to bear sudden interruptions and calls from meditation, to rise and meet a sudden emergency, and then return again to finish the meditation which has been interrupted. Each call had its necessity, each comes in the order of the appointed work for GOD. The interruption may have been as

much an attendance upon GOD as the continuity of the meditation. In rising from one's knees to meet the interruption and returning back to the meditation, the soul need not have lost anything ; it has only been fulfilling the summons of the unceasing Providence determining the soul's course at the particular time, each call having its separate purpose, and each needing to be fulfilled in its order. GOD will bless the acceptance of the interruption, if met with sweetness and forbearance, equally as He will bless the act of prayer. It is love passing from GOD to GOD, from GOD under one aspect of duty, to GOD under another aspect of duty. On such compliance with His calls depends the preservation of a restful spirit. It depends on keeping steadily in the mind the one end as ruling all, as ruling equally the necessities of service, and the necessities of devotion. In failing to meet an interruption coming in its ordered time, there might be a loss of GOD, equally as there might be a loss of Him if prayer failed to fulfil its ordered course. Restfulness is when the anchor of the soul retains its hold on the eternal, all-ruling Will of GOD, amid ceaseless changes and disturbances, amid anxieties and fears.

(3.) Another ground of rest proper to the religious life is to be found in the great laws which constitute it, which are as bonds of an unchanging love to GOD. The three principles, poverty, obedience, virgin chastity, cover the whole life, and their spiritual application involves the lesson which is needed to be learnt in every case. Say, for instance, that some desire is agitating the soul, and troubling its rest ; the remedy is to be sought in the principle of poverty, which is

the death of all desire that touches upon any forbidden gratification. If again some wilfulness be stirred, some will of one's own roused suddenly to some selfish action, the power of control is to be found in the principle of obedience, which is the constant mortification of self. Or if again the affections are drawn to any object irregularly, the law of self-dedication, of virgin separation, and consecration to our LORD, is the denial of all love inconsistent with that devotion. The soul in every case has its law whether to allow or to forbid, whether to follow or to draw back. Its movements are calmed, because its obligations are clear, and its rule fixed ; because it has its limits appointed in all cases, and within its appointed limits its course is free. As questions arise, the solution becomes easy. The accepted and acknowledged laws of life determine whatever stirs or interests the soul. While in ordinary life there frequently arise distracting doubts, in the religious life all is already settled. The fancy has no wild play, the conflict of contending claims is spared, the diverging lines lose their attraction, and the power of temptation is indefinitely diminished. There is so much that is simply put out of one's power, so much determined beforehand. Simple faithfulness becomes the assurance of rest. If true to the laws which regulate the life, the witness of the love to be spent on the One chosen object, and His Will alone, becomes the ground-work of a restful spirit.

This is equally true whatever form the religious life may take. There is thus far at least no difference between a strictly cloistered form of religious life, and one dedicated to active service. The

main laws of the religious life are the same in both cases. They act by their own force with an inherent efficacy under whatever rule they are exercised. They are principles of thought, of feeling, of action, and govern the life of the Religious however, wherever occupied. You may be in the midst of the world with all its disturbances and its distractions, but this does not change the principles of the life. The obligations are the same equally, whatever may press on you from without. There are many differences of rule, not of interior principles, not of character so to speak, but of the application of principle, of the outer manifestation of character. The only question is, how to preserve the principles of the life true amidst its surroundings. There may be applied in your case what S. Chrysostom says regarding regular and secular Priests.¹ He says of a Priest ministering in the world, that "while he is occupied in doing service in contact with outward things, he is to be careful to preserve the sanctity, the purity, the sobriety, the patience, and all the virtues for which a monk is famous, as much as a monk himself. He has a priestly call, he is bound about with the laws of a priestly life, he ministers in the sanctuary, he handles the Mysteries, he goes between GOD and the souls of men, he conveys the Mysteries in which the grace of GOD passes to the Elect. He is always a Priest, and should preserve his character as a Priest equally, and cherish the graces proper to his state, wherever he may be, with the same care that a monk cherishes what is bound upon him by his profession. The same virtues are to be cultivated, the same character

¹ De Sacerdotio.

of devotion is to be applied to a cloistered monk and to a devoted Priest exercising his office in the world. So far as his office is concerned, he is as one wholly dedicated to Divine things." It is the same with a Religious, whether in solitude or in community, whether labouring in the midst of the world or cloistered, she is by her dedication pledged to possess the same graces and virtues for which her cloistered Sisters, or any solitary devotee has been accounted famous. The Rule of life varies, but the interior obligations are the same. She must therefore aspire to the same virtues and character of life under whatever rule or form her life may manifest itself, whether more or less secluded. To hold firm such a view of your dedicated state, solving by it the questions that may arise affecting your practice, is one means by which restfulness is preserved.

What I have said as to the grounds of restfulness, is not peculiar to Religious, except in its special application. In all true life restfulness is to be found only as the soul is guided by its interior principles, its living faith ; and the higher the principles, the nobler, the more Divine is the rest.

As life advances towards maturity according to these laws of progress, it becomes more and more like GOD, and gradually enters into His rest. There is a marvellous and unapproachable unity in the Life of GOD. His Being is, as theologians express it, simple. His mysterious and infinite attributes are harmonised by the unity of His Nature. There is thus, what we reverently adore, a oneness also of His Will and purposes, or rather the infinite ends and purposes which the Divine Mind embraces, through the unity of His Being, are ever being reconciled.

With GOD it is one thing to be and to act. To us they seem very different things, to think, to act, and to be happy,—to work or to be at rest. With GOD all are one, it is a ceaseless perennial unity of life manifesting itself in infinitely varied forms. As your life becomes more and more conformed to His, it will also grow into His likeness in this respect. To think, to act, even to suffer, to be holy, to be blessed, to be happy, will all be one, through the steadfast unity of principle underlying every change and movement of passing life. At least it will be so, or tend to be so inwardly, in the deeper roots and foundations of your being. It will tend to become one thing to see His Will and to do it, to see Him and to be happy in Him, to have the inward gaze fixed on Him and to be busy for Him, to be in meditation, kneeling before Him, or employed in active usefulness. There will be a sameness, a oneness of life in its changing forms because of the inner spring and purpose, as there is a unity in the Life of GOD, through the all-ruling Will determining His movements; and then your rest will grow perfect, as your life is more and more centred on the ends which have become common to GOD and to yourself, thus being made one with Him.

O gracious GOD, the full completeness of our likeness to Thyself can only be attained hereafter, when we shall see Thee as Thou art, but so far as it may be possible here below, draw those whom Thou hast chosen for Thyself more and more into it. Fold up their life in the hidden greatness of a blessed unity with Thyself. If Thou art indeed present within them, the coming forth of Thy Presence will be the

continued power of that life, till it attains its full completeness. If Thy Presence is theirs, Thy whole life also is theirs, and so far as Thou dost preserve in them that unity will they have the fulness of rest. Grant it, O LORD, perfect it in them, that they may glorify Thee as Thou dost glorify the FATHER. As Thy Life and His are one, so may they be one with Thee for ever !

XXI.

RESTFULNESS IN GOD.

BEFORE closing this series of addresses, let me add some further thoughts on the same subject, touching the rest of the soul in its communion with GOD, for from its great importance it needs to be viewed under various aspects. It is the more important in addressing you, because restfulness is the special characteristic of the Religious Life. So much so that if all else were perfect, and this alone were wanting, the defect would mar the whole. It should pervade all devout life wherever passed, but to the Religious it is a special profession. Rest is an essential characteristic of GOD, and so of all true life in GOD, and the Religious Life professes to be in its principle, and in its rule, an imitation of the Divine life. Rest characterises GOD in all His attributes, and thus pervades all His operations. It runs as a law through both covenants, as the end to which they were each in their several objects directed. It was very specially, and with great prominence, set forth in the Old Covenant. The Sabbath was to be the ceaseless witness of a life dedicated to GOD, and placed under His

protection. You will remember how the number seven was chosen as the special note of perfection, as a sacred symbol, and in the laws of the Sabbath it became identical with rest. The weekly Sabbath, the Sabbatical year, were given as signs to distinguish the elect people from all other nations,¹ and were intended to preserve, in the midst of the passing changes and the active work of the world, the idea of rest in GOD. The same idea was to be continued in the New Covenant, only with this distinction, that it should not be limited to particular days or periods, but to become a law of the spiritual life, pervading it throughout, as S. Paul shows in the Epistle to the Hebrews. He there argues, that while "entering" into "the rest" of GOD was a promise to be fulfilled, yet, notwithstanding the appointments of the old law, they to whom it was first preached, entered not in, "because of unbelief,"—that there still remained in suspense the promise to be accomplished, in its true and full sense, when the life of faith was lived, when man should have "ceased from his own work, as GOD did from His,"² that is to say, when the soul rested not in itself, nor in any outward thing, but in GOD Himself, and life had become like the Life of GOD, still at work indeed, but at rest in work, because GOD had become all in all, both inwardly and outwardly one; and the work only an expression of the inner life dedicated to Him.

Consider what restfulness pervades nature. The very tempest feels a steadying power. Even the sea knows its bounds, and beneath the surface there is a profound calm. Ordinarily, as a law, a regulated order

¹ Ezek. xx. 12, 20.

² Heb. iv. 10.

prevails, and to the mind, as one goes forth to look upon the scenes of outward nature, nothing more calms the spirit than its sights and sounds. Its restfulness communicates itself by a kind of sacramental power, though all is movement, and energy, and force. There is a sympathy between the visible world and the varied phases of the changeful mind. Silently it acts on the spirit, soothing or cheering according to our needs, and the end is rest.

This restfulness of nature is however surely but a token, and a parable of a higher, deeper rest derived from a higher world—of that preternatural rest which reigns in the kingdom of the Incarnation, through the conscious sense of the Divine Presence, which has taken up its abode in man. "Behold the tabernacle of GOD is with men."¹ In the realisation of this communion GOD designed to give to His elect a share in His own eternal peace, that, as we are recreated to be one with Him, through manifold gifts of grace, and Divine knowledge, and the fellowship of His Spirit, so likewise we should be one with Him in His rest.

The Holy Eucharist in which this union is sealed, in which we "dwell in Him, and He in us" is the very centre of this rest,—a rest not like that which breathes in outward nature, or the outward senses,—but a rest of the inward spirit, of that higher consciousness through which we hold direct communion with the unseen world, a foretaste, and a sensible sign of that eternity of peace which passeth all understanding. The kingdom of grace has its centre of rest, as the kingdom of nature has its centre of rest. The kingdom of nature has its rest in the felt presence

¹ Rev. xxi. 3.

of GOD, because of His power, and wisdom, which are perceived in "the things that are seen," and which speak of the things that are unseen and eternal; for GOD Himself is present in His essence in nature, ordering, directing, controlling, overruling all. In the kingdom of grace there is a higher Presence of GOD, GOD in His own personal life communicating Himself in His fulness, a presence not merely of sustaining power, but of imparted grace, of spiritual gifts, of His interior life in Himself, as He is, not merely of the putting forth of His power. The very same spirit which breathes within and around the eternal throne, breathes in and around the altar from the very same cause and with the very same effect. Nature is, as it were, the vestibule, the ante-chamber of that higher rest of GOD within the sanctuary, which is working even within this earthly state, to be the ruling stay, and joy, and principle of our own lives, to pervade all our movements, and to enter into every detail of our daily course, to be a heaven upon earth, the Divine within the human.

There is very special need to bear in mind, that the laws of the Religious Life are but an application of these same principles, the laying the foundation of a life which is to be passed in inward restfulness on the same high pattern through the same upholding presence. Your rule, the rule of your daily course, the rule which the law of obedience binds on your soul, is for you what the harmony and order of nature is for nature, and what in a higher order the Sacramental Presence is to the communicant. Your active powers and energies are kept restful by the rule and order which gives to each act its time and place, con-

necting all, binding them together, according to a Divine purpose, harmonising and blending all together in one, so as best to fulfil GOD'S Will,—that as in the natural world there is a combination of energy and power with steadfastness of rest, so in your life there should be an earnestness of activity, with repose in the conscious presence of GOD, a mingling of the contemplative and the active life, alike resting in GOD. But no rule, no outward order can preserve inner rest, without a power from within, sustaining that restfulness. Even if all without be regularity, and obedience, and care, and consideration for others, and diligence in duty, yet a deeper stay is needed within. These are but outward things after all, they lie comparatively on the mere surface of the spirit. There is need of more than any rule can give to sustain an inner calm of life. It is the indwelling presence of GOD, believed in, trusted, revered, recollected, which ought to become the support to meet every case of trouble and distraction, in depths where outward rule cannot reach, nor any external discipline bring to bear sufficient power to preserve harmony, to keep order and quietness. This higher presence may, and surely, if lived upon as the inner life, ought to, raise the soul above all that would mar its rest in GOD. It is what at least all should aim at, though it may be attained only after long and constant endeavours to bring every thought into obedience, and guard faithfully the oneness of life with GOD. Thus to trust in GOD in living faith, thus to gaze on GOD, to live for GOD, to do all in GOD, to suffer all in GOD,—this which is the very purpose of your profession, this, and this alone is the secret of

sustained rest. The soul finds rest from its perplexities, as it turns from what perplexes and disturbs it, to fix its gaze, and hope and purpose, on Him, contemplating Him as the End and Object of all one's life. There is rest when this is gained, when the soul turns to GOD as readily as the eye turns to the light. There is ever acting on His own elect a secret attraction, which draws the soul, if it be true, thus to turn to Him as flowers turn through the day, from morning till night, towards the sun, following its course instinctively. Thus it should always be with you. If there be a pressure of distress, or anxiety, or care, or perplexity of any kind, a heavy burden weighing you down, then let the soul look off for a moment from itself, and from the trying object to GOD. If you could recollect His presence within you, ever abiding, continually renewed by perpetual communion, it could not be but that your soul's life will by degrees become an habitual life of rest.

Look back now, and see how it has been in your former state, how wanting you may have been in this power of recollection,—look and see whether the cause has not been a want of cherishing the thoughts on which we have dwelt ; or too much anxiety for some personal object, or personal work ; or brooding too much on some inner perturbation and fears.

It may be again and again that the soul goes forth upon its countless ministries, intent upon each as it is given it to do, while the thought of the Divine Presence may be, as it were, silent and dormant within. This is not to forget GOD. If the consciousness of what He is to the soul, and what the soul is to Him, continually returns, if the deep impression be there, fixed,

abiding, like the sky above the fleeting clouds, though passing to and fro the while they dim the light of heaven, this is still to have a stay and security in the Divine Presence,—this is still to have an abiding rest in Him, as a sure refuge, to which the soul can ever turn according to its need.

Seek this then in all things, this rest, as you would seek GOD in all things. If we may take one test or sign of your condition rather than another, by which to judge of your advance in the spiritual life, it would be this,—whether more and more calmness is being maintained in the midst of all the disturbances and troubles which are wont to come, which may ever be looked for in some form or other,—whether you keep peacefulness of mind, and order of thought in the midst of all that once too much distracted and agitated your soul. It is a sign that the soul is living in GOD, if it maintain calmness within through the consciousness of His Presence, while working for Him in active ministrations. Such restfulness will show itself in the commonest ways, in doing common duties at the right time, in preserving a sweetness and evenness of temper in the midst of ordinary interruptions and disturbances, in walking to and fro quietly on the day's varied errands, in speaking gentle words, in sweetly meeting unexpected calls. A calm, restful temper grows as self is learning to lose itself in GOD. Such grace tells gradually on all the daily life, even the minutest detail may be thus brought under the power of GOD, and carried out in union with Him. Just as in the outer world the smallest leaves, and buds, and blades of grass are regulated in their growth by the appointed laws of nature, so the least movements of the

soul may be under a like control, regulating the inner life in its simplest as in its highest efforts, in its most unobserved as in its most heroic acts of service. In proportion as such a life is true, it becomes one with GOD, becomes a very manifestation of GOD. Ponder this principle well, that you may see how to live, and move, and walk with GOD, according to the same law in which He lives, and moves, and abides with you. Bear in mind as a living principle, that a wondrous power is within your reach, is already within your very self, through your union with GOD. You may seem to yourselves at times to have lost that union, because distractions, or anxieties, or troubles of various kinds press sorely upon you, but if your life be true, these disturbances and distractions may pass away, and leave you still, as by repeated acts of communion you have ever been, one with GOD indissolubly. You may not have been always conscious of that union, but you may be assured that He is by an immutable promise still one with you, and you with Him. He is upholding you, He is ever working in you, through you. He is ever one with you, even when you have lost the consciousness of that union with Him. In the marvellous mystery of His love, indwelling in His elect, He still abides in the soul, though it may not discern Him, and you may at any time pass into an abiding rest because He is waiting within you to be gracious. You have a sure ground of assurance, that if you thus persevere in spite of all difficulties and all imperfections, in spite of all which may have marred your soul's progress, you may at last possess that peace of GOD which passes all understanding, that even in this world

there is through faith a life of perfect communion with GOD, a rest even here for His elect.

O Thou, Who art all mercy, thus work within Thine own, that they may at last attain to that fulness which Thou hast promised to accomplish in them, the actual reflection of that eternal rest, in which Thou abidest. Grant it of Thy mercy, in CHRIST JESUS our LORD. Amen.

February, 1883.

NEW BOOKS, AND NEW EDITIONS,

PUBLISHED BY

**J. MASTERS & Co., 78, NEW BOND ST.,
LONDON.**

THE POLITY OF THE CHRISTIAN CHURCH OF EARLY, MEDIEVAL AND MODERN TIMES. By ALEXIUS AURELIUS PELLICCIA. Translated from the original Latin by the Rev. J. C. BELLETT. 8vo., cloth, 15s.

CONSIDERATIONS ON THE SPIRITUAL LIFE. Suggested by Passages in the Collects for the Sundays in Lent. By the Rev. G. S. HOLLINGS, Sub-Warden of the House of Mercy, Bovey Tracey, author of "Meditations on the Divine Life," &c. Crown 8vo., cloth, 2s. 6d.

MEDITATIONS ON THE DIVINE LIFE AND THE BLESSED SACRAMENT, together with Considerations on the Transfiguration. By the Rev. G. S. HOLLINGS, author of "Helps to Meditation for Beginners." Crown 8vo., cloth, 3s. 6d.

THE SHADOW OF THE HOLY WEEK. By the Author of "The Divine Master." 18mo., cloth, 1s.

THOUGHTS ON HOLINESS. By W. A. Copinger. 18mo., cloth, 2s. 6d.

LENT LECTURES. By the Rev. T. T. CARTER, M.A., Hon. Canon of Christ Church, Oxford. New edition. Four Series in 1 vol., crown 8vo., cloth, 6s.

SPIRITUAL INSTRUCTIONS. The Life of Grace. By the Rev. T. T. CARTER, M.A., Hon. Canon of Christ Church, Oxford. Crown 8vo.

PARISH TEACHINGS. The Apostles' Creed and Sacraments. By the Rev. T. T. CARTER, M.A., (late Rector of Clewer,) Hon. Canon of Christ Church, Oxford, and Warden of the House of Mercy, Clewer. Crown 8vo., cloth, 4s. 6d.

THE PSALM OF THE SAINTS: a Gloss upon Psalm CXIX. Extracted from NEALE and LITLEDALE's Commentary on the Psalms. Crown 8vo., cloth, 3s. 6d.

THE COPTIC MORNING SERVICE FOR THE LORD'S DAY. Translated into English by JOHN, MARQUESS OF BUTE, K.T. With the Original Coptic of those parts said aloud. Crown 8vo., cloth, 6s.

Dedicated by permission to the Lord Bishop of Oxford.

COLLECTS, EPISTLES, AND GOSPELS, suggested for use on certain special occasions and Holy-Days. With a Preface by the Rev. T. T. CARTER, M.A., Hon. Canon of Christ Church, Oxford, and Warden of the House of Mercy, Clewer. Crown 8vo., 1s. 6d.

CHRISTUS CONSOLATOR. Short Meditations for Invalids, from the Writings of Dr. PUSEY, selected by a Lady. With a Preface by GEORGE E. JELF, M.A., Canon of Rochester.

CURIOSITIES OF SUPERSTITION AND SKETCHES OF SOME UNREVEALED RELIGIONS. By W. H. DAVENPORT ADAMS, author of "Heroes of the Cross," &c. Crown 8vo., cloth, 5s.

ON THE NATURE AND CONSTITUTION OF THE PRESENT KINGDOM OF HEAVEN UPON EARTH. By the Rev. J. R. WEST, M.A., Vicar of Wrawby. Fcap. 8vo., cloth, 2s. 6d.

SPRING BUDS: COUNSELS FOR THE YOUNG. From the French. By the Translator of "Gold Dust." With a Preface by CHARLOTTE M. YONGE. 18mo., cloth, 2s. 6d.

GOLD DUST: a Collection of Golden Counsels for the Sanctification of Daily Life. Translated from the French. With Preface by CHARLOTTE M. YONGE. In Two Parts. Price of each Part, cloth gilt, 1s.; wrapper, 6d.; roan, 1s. 6d.; limp calf, 2s. 6d.

* * Parts I. and II. in one Volume, limp roan, 2s. 6d.; limp calf, 3s. 6d.

GOLD DUST. (In larger type.) Translated from the French. Edited by C. M. YONGE. Complete in 1 Vol., Imp. 32mo., cloth, full gilt sides, 2s. 6d.

UNIFORM WITH "GOLD DUST."

SPARKS OF LIGHT FOR EVERY DAY. Collected by Madame GUIZOT DE WITT; done into English by the Translator of "Gold Dust." Edited by CHARLOTTE M. YONGE. Cloth gilt, 1s.; wrapper, 6d.; limp roan, 1s. 6d.; limp calf, 2s. 6d.

GENESIS AND MODERN SCIENCE. By the Author of "Christ in the Law," &c. An Explanation of the First Chapter of the Bible in accordance with observed facts. Fcap. 8vo., 1s. 6d.

"A most useful little work, well suited for these times. It is very suitable reading for any whose faith in revelation is in

danger of being undermined by the plausible assertions of modern unbelief."—*National Church.*

HEROES OF THE CROSS. A Series of Biographical Studies of Saints, Martyrs, and Christian Pioneers. By W. H. DAVENPORT ADAMS. Crown 8vo., 488 pp., cloth, 7s. 6d.

"This is a handsome volume containing biographical sketches of men and women notable for their heroic conduct in the struggle to uphold the standard of the religion of CHRIST. Mr. Adams presents a fair and impartial picture of the heroes selected for

delineation. A catholic tone pervades the whole book, and Mr. Adams has provided his readers with a valuable and worthy series of studies from the lives of great men and women."—*Church Times.*

INSTRUCTIONS IN THE WAY OF LIFE. An Attempt to reply to some Practical and Theological Questions. By CHARLES GORDON BROWNE, M.A., Assistant Curate of Clewer, and lately of S. Peter's, Bournemouth. Crown 8vo., cloth, 4s. 6d.

"The subjects are treated in a thoroughly practical manner. They are such as often perplex conscientious minds. All are handled with much care and thought, and Canon Carter bears his testimony to the value of Mr. Browne's work in thus deal-

ing with spiritual questions bearing on the daily life and habitual state of those who are seeking to live to God according to our Church's highest teachings."—*Church Times.*

FOR THE USE OF TEACHERS IN CHURCH SCHOOLS.

LESSONS ON THE CHURCHYARD AND THE FABRIC OF

THE CHURCH. By E. E. JARRETT. With five large sheets of illustrations on Imperial Paper by the Rev. W. MORRISON, Vicar of Midsomer Norton, Bath. Price 6s.

"Full of excellent spiritual teaching derived from the ideas suggested by the architectural features and arrangements of a Church. They are excellently calculated

to interest the senior class of a Sunday or Day School in their Parish Church, in ways quite new to them."—*School Guardian*.

AN ACT OF SPIRITUAL COMMUNION. By the Rev. James

SKINNER, M.A. With Notice by the Rev. T. T. CARTER, M.A., Superior General of the Confraternity of the Blessed Sacrament. Royal 32mo., cloth, 6d.

HYMNS FOR LITTLE CHILDREN. By Mrs. C. F. Alexander.

Fifty-sixth Edition, handsomely printed on thick toned paper, with red border lines, 16mo., cloth, 2s. 6d.

With Twelve Photographs, extra cloth, gilt edges, 5s.; morocco, 10s.

"This well known collection has certainly never before appeared in so attractive a form as in the beautiful little book before us. The poems need no words at this day to enhance the value they have so long possessed, but the volume in which

they are now embodied is really a work of art from the exquisite photographs with which it is adorned, and the perfect taste with which the whole is arranged."—*Churchman's Companion*.

MORAL SONGS. By Mrs. C. F. Alexander. A New Illustrated

Edition, with eighty-five engravings on wood from original drawings by E. M. Wimpey, R. P. Leitch, W. H. J. Boot, P. Skelton, W. Rainey, and other Artists. The illustrations have been arranged and engraved by James D. Cooper. Small 4to., cloth, 6s.

PLAIN CHURCH TEACHING. Specially designed for Cottage

Reading. Second edition. Post 8vo., cloth, 4s.; cloth, red edges, 4s. 6d.

HOMEWARD BOUND. The Voyage and the Voyagers; the

Pilot and the Port. By the Rev. F. E. PAOET, M.A., Rector of Elford. Third edition. Crown 8vo., cloth, 4s.

"It is a review of the cares, the duties, the troubles of life; the consolations that enable souls to bear, the principles upon which it behoves them to act, the hopes that brighten the darkest prospects of the traveller through the world. It is no unwor-

thy gift to the Church from one who has served her so well by his pen in past time."

—*Literary Churchman*.

"No one can read it without being the better for it."—*Church Bells*.

A STUDENT PENITENT OF 1695. Diary, Correspondence, &c.,

of a Student, illustrating Academical Life at Oxford. By the Rev. F. E. PAOET, M.A., Rector of Elford. Crown 8vo., cloth, 4s. 6d.

"The Diaries are very remarkable for their beauty, truth, and sound moral and spiritual perceptions. The whole book is a gem. But it is the latter part of it which charms us most. It is full of suggestive-

ness, and that of a very delicate and beautiful kind. For sick persons or for those who have much (or indeed anything) to do with the sick it will be most valuable."—*Literary Churchman*.

SUNDAY SNOWDROPS. Lay Sermons, more especially for the

Use of Young Boys. By WALTER L. BICKNELL. Fcap. 8vo., cloth, gilt edges, 3s. 6d.

CHRIST'S KINGDOM UPON EARTH—WHERE IS IT? A

Few Plain Words on the Church. By HENRY L. GRAHAM, Curate of Frome, Herefordshire. Fcap. 8vo., 6d.

FIVE PLAIN SERMONS ON THE SACRAMENT OF THE ALTAR. By the Rev. W. H. CLEAVER, M.A. Fourth Edition. Fcap. 8vo., 1s.

SIX PLAIN SERMONS ON PENITENCE. By the Rev. W. H. CLEAVER, M.A. Fourth Edition. Fcap. 8vo., 1s.

THE LIFE OF PEACE. By the Rev. R. C. Lundin Brown, M.A., late Vicar of Rhodes, Manchester. Fcap. 8vo., cloth, 2s. 6d.

"This is a work of unusual beauty and spiritual worth. It is one that we can recommend to our readers to be put upon the shelf beside their Thomas à Kempis and

'Holy Living and Dying' for periodical use. We have had few works before us of late with which we have been so pleased." —*Literary Churchman*.

THE DEAD IN CHRIST. A Word of Consolation for Mourners. By the Rev. R. C. LUNDIN BROWN, M.A., late Vicar of Rhodes, Manchester. Third Edition, super-royal 32mo., cloth, 1s. 6d.

ANCIENT EPITAPHS from A.D. 1250 to 1800. Collected and set forth in chronological order by T. F. RAVENSHAW, M.A., F.S.A., Rector of Pewsey, Wilts. 8vo., cloth, 7s. 6d.

A FEW PRACTICAL HINTS ON CHURCH EMBROIDERY. With six plates. 1s.

KALENDAR OF THE IMITATION: Sentences for every day of the year from the "Imitatio Christi." Translated from the edition of 1630. Edited by the late Rev. J. M. NEALE, D.D. New edition, royal 32mo., cloth, 1s.

PEARLS RE-STRUNG: Stories from the Apocrypha. By Mrs. MACKARNESS, author of "A Trap to Catch a Sunbeam," &c. 16mo., cloth, 2s. 6d., illustrated.

"An elegant and successful treatment of some of the more marked narratives of the Apocryphal writings. Nothing could be more attractive and winning than the way in which these stories are presented

here, and children will be sure to appreciate them in the new garb in which Mrs. Mackarness has clothed them." —*Literary Churchman*.

NEW ILLUSTRATED EDITION.

SACRED ALLEGORIES. By the late Rev. E. Monro, M.A. Complete in one vol. With illustrations engraved on wood by Mr. J. D. Cooper. Crown 8vo., cloth, 7s. 6d.; morocco, 16s.

THE DARK RIVER.

THE COMBATANTS.

THE JOURNEY HOME.

THE VAST ARMY.

THE REVELLERS, &c.

THE DARK MOUNTAINS.

Cheap Editions of the Allegories separately, 1s. each.

POCKET BOOK OF DEVOTIONS AND EXTRACTS FOR INVALIDS. By C. L. Edited by the Ven. ALFRED POTT, B.D., Archdeacon of Berkshire, Vicar of Clifton Hampden. Super royal 32mo., cloth, 1s. 6d.

CHURCH CHOIRS; containing a Brief History of the Changes in Church Music during the last Forty or Fifty Years, with Directions for the Formation, Management, and Instruction of Cathedral, Collegiate, and Parochial Choirs; being the result of thirty-six years' experience in Choir Training. By FREDERICK HELMORE. Fourth Edition, Crown 8vo., 1s.

"The hints and directions on the formation, management, and instruction of

Church Choirs are simply invaluable." —*Church Times*.

SPEAKERS, SINGERS, AND STAMMERERS. With Illustrations. By FREDERICK HELMORE, author of "Church Choirs," "The Chorister's Instruction Book," &c. Crown 8vo., cloth, 4s. 6d.

"It will prove invaluable to all who are preparing to enter professions, whether music, the bar, or the pulpit."—*Public Opinion*.

"We know many manuals of elocution, and we are bound to say that this is the best we have ever seen. We perceive at

once that we are in the hands of a master. There is a most valuable chapter on 'Voice Training' of which we must express a very high appreciation. This is a book which should not be left unnoticed by those who have in their charge the training of our young clergy."—*Literary Churchman*.

CHRIST IN THE LAW; or, the Gospel foreshadowed in the Pentateuch. Compiled from various sources. By a Priest of the Church of England. Third Edition. Fcap. 8vo., cloth, 3s. 6d.

"The author has apprehended, as it seems to us, the real spirit and the only true moral value of the Old Testament."—*Saturday Review*.

"A charming book and one which we should be glad to see in every hand. In the most modest form it comprises more

real teaching than many an ambitious treatise."—*Literary Churchman*.

"Written with singular accuracy, moderation, and judgment."—*Church Review*.

"As a popular exegetical treatise this has had few superiors of its kind."—*Church Times*.

CHRIST IN THE PROPHETS. Joshua, Judges, Samuel, Kings.

By the Author of "CHRIST in the Law."

"The compiler of that capital book, 'CHRIST in the Law,' has now issued a continuation under the title of 'CHRIST in the Prophets.' This volume is a worthy companion to its predecessor, and that is no small praise. We strongly advise clergy-

Fcap. 8vo., 4s. 6d.

men to give both volumes of R. H. N. B.'s work to their school teachers, impressing upon them at the same time the duty of studying them carefully and of reproducing what they learn from them in the lessons they give the children."—*Church Times*.

A COMMENTARY ON THE SONG OF SONGS. By the Rev. R. F. LITTLEDALE, LL.D., D.C.L. 12mo., antique cloth, 7s.

A COMMENTARY ON THE PRAYER BOOK, for the use of Pastors and Teachers in the Church and School. By the Rev. RICHARD ADAMS, M.A., Rector of S. Thomas', Manchester. Fcap. 8vo., cloth, 4s.

"The younger clergy, theological students, Sunday School teachers, and in fact teachers of all grades, will find it a most serviceable manual. It gives just the mat-

ter wanted for Lessons on the Prayer Book; and for this reason any one using it will get more help from it than from any book we know."—*Literary Churchman*.

VILLAGE CONFERENCES ON THE CREED. By the Rev.

S. BARING-GOULD, M.A., Vicar of East Mersea; author of "Origin and Development of Religious Belief," &c. Second Edition. Crown 8vo., cloth, 3s. 6d.

"We would wish that every country parson might read and mark these sermons. The common sayings and doings, the common sights and sounds of country life, furnish their illustrations. They revert in

a fuller degree and with more delicate tact than any modern sermons we know to the original type of the parables of the Gospel."—*Literary Churchman*.

ONE HUNDRED SKETCHES OF SERMONS FOR EXTEMPORE

PREACHERS. By the Rev. S. BARING-GOULD, M.A., author of "Origin and Development of Religious Belief," &c. &c. Fourth Edition. Crown 8vo., cloth, 6s.

"Full of power and originality—often, too, of much beauty. Quite a book to be bought. Young men who will really study these outlines will be undergoing a process of real culture."—*Literary Churchman*.

"A really beautiful volume, which we can cordially recommend. Those who

know Mr. Baring-Gould will hardly need to be told that almost every page bears upon it marks of wide research, powerful thought, and uncompromising orthodoxy. We particularly commend the frequency with which legends, stories, and other illustrations are introduced."—*Church Times*.

BY THE REV. J. M. NEALE, D.D.,

LATE WARDEN OF SACKVILLE COLLEGE, EAST GRINSTEAD.

Third Edition, Four Vols., Post 8vo., cloth, 10s. 6d. each.

A COMMENTARY ON THE PSALMS, from the Primitive and Medieval Writers; and from the various Office-Books and Hymns of the Roman, Mozarabic, Ambrosian, Gallican, Greek, Coptic, Armenian, and Syriac Rites. By the Rev. J. M. NEALE, D.D., and the Rev. R. F. LITLEDAL, LL.D.

"This truly valuable and remarkable Commentary is a work which stands almost, if not entirely, alone in the theology of England; and one to which we may fairly challenge Christendom at large to produce anything precisely corresponding. It will be

found by those who have any taste at all for such studies a rich and valuable mine to which they may again and again recur without running the slightest risk of digging out the contents too hastily."—*Guardian*.

SERMONS PREACHED IN SACKVILLE COLLEGE CHAPEL.

Second Edition. Four Vols. Crown 8vo., cloth.

Vol. I. Advent to Whitsun Day. 7s. 6d.
 II. Trinity and Saints' Days. 7s. 6d.

Vol. III. Lent and Passiontide. 7s. 6d.
 IV. The Minor Festivals. 6s.

"Among the several volumes of writings by the late Dr. Neale which have been recently published, we must assign the foremost place as regards general utility to the *Sermons preached in Sackville College Chapel*, which hold, as we conceive, the very highest rank amongst modern Sermons intended to instruct and comfort the un-

learned and suffering, by reason of the mingled clearness and beauty, the deep teaching and the practical application with which these admirable discourses abound."—*Church Times*.

"Charming volumes."—*Literary Churchman*.

READINGS FOR THE AGED. Selected from "Sermons preached in Sackville College Chapel." By the late Rev. J. M. NEALE, D.D., Warden of the College. Crown 8vo., cloth, 6s.

"One of the most useful books probably ever issued for parochial use is the late Dr. Neale's **READINGS FOR THE AGED**. Being also, as it deserves to be, one of the

best known books among us, it needs no recommendation at our hands."—*Literary Churchman*.

SERMONS PREACHED IN A RELIGIOUS HOUSE. Second

Series. Two Vols. Fcap. 8vo., cloth, 10s.

MISERERE: the Fifty-first Psalm, with Devotional Notes. Reprinted, with additions, from "Neale's Commentary on the Psalms." Wrapper, 6d.; cloth, 1s.

"As a manual for devotional study in Advent and Lent it will be found invaluable, as those who have neither money nor leisure to expend on the vast treasury of

patristical lore stored up in the Commentary aforesaid may make acquaintance with the great work through this pocket manual."—*Church Times*.

SEATONIAN PRIZE POEMS. Fcap. 8vo., 3s. 6d.**MEDIEVAL HYMNS AND SEQUENCES**, translated by the

Rev. J. M. NEALE, D.D. Third Edition, with numerous additions. Royal 32mo. 2s.

HYMNS FOR CHILDREN. Three Series in One Vol. Tenth Edition. 18mo., cloth, 1s.**HYMNS FOR THE SICK.** Fourth Edition. 6d.; cloth, 1s.

CHILDREN'S SERVICES.

A PLEA FOR CHILDREN'S SERVICES. By the Rev. Theodore JOHNSON, Curate of Warkton, Northamptonshire. 2d.

SIX METRICAL LITANIES FOR CHILDREN. By the same Author. 1d.; or 7s. per 100.

LITANY FOR CHILDREN, with Music. $\frac{1}{2}$ d., or 2s. 6d. per 100.

THE ORDER FOR A CHILDREN'S SERVICE. With Music. Compiled by HENRY DITTON-NEWMAN, Organist of S. John's, Torquay. With Pointing for both Gregorian and Anglican usage. 3rd edition. 2d., or 14s. per 100; cloth, 4d.

Published with the approval of the Archbishops of Canterbury and Dublin, and authorised for use in the Dioceses of Durham, Winchester, Ely, Peterborough, Lincoln, Bath and Wells, and Oxford.

BIBLE TRUTHS IN SIMPLE WORDS. Short Addresses to Children. By the Rev. J. E. VERNON, M.A., Vicar of Bicknoller, Somerset. Fcap. 8vo., 3s.

"As sermons the addresses are excellent, and there are very few so well suited to children as these."—*Literary Churchman*.

"We quite think that sermons such as these would be listened to by children with understanding and profit."—*Church Bells*.

Second Edition, with Two new Stories. 16mo., cloth, 2s.

SERMON STORIES FOR CHILDREN'S SERVICES AND HOME READING. By the Rev. H. HOUSMAN, author of "Readings on the Psalms."

"Having read the Easter Day Sermon story to a large congregation of children, we can speak from experience of the interest excited by this touching allegory, which appears to be the gem of the book."—*Church Bells*.

"Will be found very helpful in children's services, readings at school, and even in some of those Cottage Lectures which require to have some life and interest in them."—*The Guardian*.

SUNDAY AFTERNOONS AT AN ORPHANAGE. Sermonettes for Children. By the late Rev. J. M. NEALE, D.D. Third Edition. 18mo., cloth, 2s.

BY THE RIGHT REV. J. R. WOODFORD, D.D.,
 LORD BISHOP OF ELY.

ORDINATION SERMONS preached in the Dioceses of Oxford and Winchester, 1860—72. 8vo., 6s. 6d.

"Sermons all of them striking, all of them models of careful conscientious thought and composition, and many of them very forcible and original. It is a valuable volume."—*Literary Churchman*.

"A noble volume of Sermons which are

such as very few living preachers could equal."—*Church Review*.

"Pre-eminently good Sermons, well-reasoned, well wrought, happy in illustration, rich in reflection, eloquent in expression."—*Scottish Guardian*.

SERMONS PREACHED IN VARIOUS CHURCHES OF BRISTOL. Second Edition. 8vo., 7s. 6d.

OCCASIONAL SERMONS. Two Vols. Second Edition. 8vo. 7s. 6d. each.

BY THE REV. T. T. CARTER, M.A.,

LATE RECTOR OF CLEWER, HON. CANON OF CHRIST CHURCH, OXFORD, AND WARDEN
OF THE HOUSE OF MERCY, CLEWER.

PARISH TEACHINGS. The Apostles' Creed and Sacraments.

Crown 8vo., cloth, 4s. 6d.

SERMONS. Third Edition. 8vo., 9s.

SPIRITUAL INSTRUCTIONS. Crown 8vo., cloth.

1. THE HOLY EUCHARIST. Fifth Edition. 3s. 6d.
2. THE DIVINE DISPENSATIONS. Second Edition. 3s. 6d.
3. THE RELIGIOUS LIFE. 3s. 6d.
4. THE LIFE OF GRACE.

LENT LECTURES. Four Series in 1 Vol. Crown 8vo., cloth, 6s.

THE IMITATION OF OUR LORD. Fifth Edition. 2s. 6d. 8vo.

THE PASSION AND TEMPTATION OF OUR LORD. Second Edition. 3s. 8vo.

PARISH SERMONS ON CHURCH QUESTIONS. Fcap. 8vo., 1s.

**THE DOCTRINE OF THE PRIESTHOOD IN THE CHURCH
OF ENGLAND.** Third Edition. 4s.

**THE DOCTRINE OF CONFESSION IN THE CHURCH OF
ENGLAND.** Second Edition. Post 8vo., 6s.

THE DOCTRINE OF THE HOLY EUCHARIST, drawn from the
Holy Scriptures and the Records of the Church of England. Third Edition. Fcap.
8vo., 9d.

VOWS AND THE RELIGIOUS STATE. Crown 8vo., 2s.

FAMILY PRAYERS. Fourth Edition. 18mo., cloth, 1s.

EDITED BY THE REV. T. T. CARTER.

**A BOOK OF PRIVATE PRAYER, FOR MORNING, MID-DAY,
NIGHT, AND OTHER TIMES,** with Rules for those who would live to God amid the
business of daily life. Eleventh Edition. Limp cloth, 1s.; cl., red edges, 1s. 3d.; roan,
1s. 6d.

LITANIES, and other Devotions. Second Edition. 1s. 6d.

MEMORIALS FOR USE IN A RELIGIOUS HOUSE. Second
Edition Enlarged. 6d.

NIGHT OFFICE FOR CHRISTMAS. 6d.

**THE FOOTPRINTS OF THE LORD ON THE KING'S HIGH-
WAY OF THE CROSS.** Devotional Aids for Holy Week. Fcap. 8vo., cloth, 1s.

FOOTSTEPS OF THE HOLY CHILD, being Readings on the
Incarnation. Part I., 1s. Part II., 2s. 6d. In One Vol., 3s. 6d. cloth.

MANUAL OF DEVOTION FOR SISTERS OF MERCY. In
Eight Parts, or Two Vols., cloth, 10s.

SIMPLE LESSONS; or, Words Easy to be Understood. A
Manual of Teaching. Three Parts in one Volume. Third Edition. 18mo., cloth, 3s.

BY THE REV. W. H. HUTCHINGS, M.A.,

SUB-WARDEN OF THE HOUSE OF MERCY, CLEWEE.

THE LIFE OF PRAYER. A Course of Lectures. Crown 8vo., cloth, 4s.

"Nothing can be more delightful than the way in which the author of these Lectures has treated a devotional subject of the very first rank and absolutely needful for every Christian."—*Church Quarterly.*

"It is eminently wise and pious. We do not know any work at once so full and so concise, so sympathetic and so systematic."—*Literary Churchman.*

Second Edition, revised and enlarged. With an Index, crown 8vo., cloth, 4s.

THE PERSON AND WORK OF THE HOLY GHOST. A Doctrinal and Devotional Treatise.

"Readers of Mr. Hutchings' valuable work will welcome this new and improved edition. From a Course of Lectures it has

become a Treatise. We may hope that it will become of permanent use to the Church."—*Church Quarterly.*

Second Edition, crown 8vo., cloth, 4s.

SOME ASPECTS OF THE CROSS.

"A thorough and profound treatise on this subject written with great power of

analysis and with a noteworthy combination of soberness and depth."—*Guardian.*

BOOKS FOR THE USE OF THE CLERGY.

Fifth Edition, much enlarged.

THE PRIEST'S PRAYER BOOK, with a brief Pontifical. Containing Private Prayers and Intercessions; Offices, Readings, Prayers, Litanies, and Hymns, for the Visitation of the Sick; Offices for Bible and Confirmation Classes, Cottage Lectures, &c.; Notes on Confession, Direction, Missions, and Retreats; Remedies for Sin; Anglican Orders; Bibliotheca Sacerdotalis, &c., &c.

One Vol. cloth . . . 6s. 6d.

Two Vols. cloth . . . 7s. 6d.

One Vol. calf or morocco 10s. 6d.

Two Vols. calf or morocco 15s. 0d.

With Common Prayer, 2s. 6d. additional.

Reprinted from "The Priest's Prayer Book,"

RESPONSAL TO THE OFFICES OF THE SICK. For the Use of Attendants. Cloth, 1s.

PAROCHIAL OFFICES. 1d. SCHOOL OFFICES. 1d.

OFFICE FOR A RURIDECANAL SYNOD OR CLERICAL MEETING. 1d.

ANGLICAN ORDERS. A Summary of Historical Evidence. 1d.

OFFICE FOR THE ADMISSION OF A CHORISTER. 1d.

EMBER HOURS. By the Rev. W. E. HEYGATE, M.A., Rector of Brightstone, Isle of Wight. New Edition Revised, with an Essay on RELIGION IN RELATION TO SCIENCE, by the Rev. T. S. ACKLAND, M.A., Vicar of Balne, author of "Story of Creation," &c. Fcap. 8vo., cloth, 3s.

MEMORIALE VITÆ SACERDOTALIS; or, Solemn Warnings of the Great Shepherd, JESUS CHRIST, to the Clergy of His Holy Church. From the Latin of Arvisenet. Adapted to the Use of the Anglican Church by the late BISHOP OF BRECHIN. Third edition, Fcap. 8vo., cloth, 3s. 6d.; calf, 8s.

MEMORANDA PAROCHIALIA, or the Parish Priest's Pocket Book.

By the Rev. F. E. PAGET, M.A., Rector of Elford. 3s. 6d., double size 5s.

THE BOOK OF COMMON PRAYER OF 1662, according to the *Sealed Copy* in the Tower. Printed in red and black, fcap. 8vo., antique cloth, 5s. Also in various bindings.

- THE CHURCHMAN'S DIARY:** an Almanack and Directory for the Celebration of the Service of the Church. 4d.; interleaved, 6d.; cloth, 10d.; roan tuck, 2s.
- SERMONS REGISTER,** for Ten Years, by which an account may be kept of Sermons, the number, subject, and when preached. Post 4to., 1s.
- REGISTER OF SERMONS, PREACHERS, NUMBER OF COMMUNICANTS, AND AMOUNT OF OFFERTORY.** Fcap. 4to., bound, 4s. 6d. (The Book of Strange Preachers as ordered by the 52nd Canon.)
- REGISTER OF PERSONS CONFIRMED AND ADMITTED TO HOLY COMMUNION.** For 500 names, 4s. 6d. For 1000 names, 7s. 6d. half-bound.
- THE LITANY, TOGETHER WITH THE LATTER PART OF THE COMMUNION SERVICE NOTED.** Edited by RICHARD REDHEAD. Handsomely printed in red and black. Demy 4to., wrapper, 7s. 6d.; imitation morocco, 18s.; best morocco, 24s.; morocco panelled, 8c., 30s.
- THE LITTLE HOURS OF THE DAY,** according to the Kalendar of the Church of England. Complete Edition, crown 8vo., cloth, 3s. 6d.; wrapper, 2s. 6d.
- HORARIUM;** seu Libellus Precationum, Latine editus. 18mo., cl. 1s.
- THE CLERGYMAN'S MANUAL OF PRIVATE PRAYERS.** Collected and Compiled from Various Sources. A Companion Book to "The Priest's Prayer Book." Cloth, 1s.
- THE PRIEST IN HIS INNER LIFE.** Fcap. 8vo., cloth, 1s.

DEVOTIONAL BOOKS.

- BENEATH THE CROSS.** Readings for Children on our LORD'S Seven Sayings. By FLORENCE WILFORD. Edited by CHARLOTTE M. YONGE. 18mo., cloth boards, 1s. 6d.; limp cloth, 1s.
- THE LOVE OF THE ATONEMENT,** a Devotional Exposition of the Fifty-third chapter of Isaiah. By the late Right Rev. R. MILMAN, D.D., Bishop of Calcutta. Fifth Edition. Fcap. 8vo., cloth, 3s. 6d.
- MEDITATIONS ON THE SUFFERING LIFE OF OUR LORD.** Translated from Pinart. Adapted to the use of the Anglican Church by A. P. FORBES, D.C.L., late Bishop of Brechin. Fifth Edition. Fcap. 8vo., cloth, 5s.
- NOURISHMENT OF THE CHRISTIAN SOUL.** Translated from Pinart. Adapted to the use of the Anglican Church by A. P. FORBES, D.C.L., late Bishop of Brechin. Fourth Edition. Fcap. 8vo., cloth, 5s.
- THE MIRROR OF YOUNG CHRISTIANS.** Translated from the French. Edited by A. P. FORBES, D.C.L., Bishop of Brechin. With Engravings, 2s. 6d.; morocco antique, 7s.
- THE DIVINE MASTER:** a Devotional Manual illustrating the Way of the Cross. With Ten steel Engravings. Ninth Edition. 2s. 6d.; morocco, 5s. Cheap Edition, in wrapper, 1s.
- THE PSALTER,** or Seven Ordinary Hours of Prayer, according to the Use of the Church of Sarum. Beautifully printed and illustrated. Fcap. 4to., antique binding. Reduced to 15s.
- A FEW DEVOTIONAL HELPS FOR THE CHRISTIAN SEASONS.** Edited by Two Clergymen. Two Vols., cloth, 5s. 6d.
- THE DIVINE LITURGY:** a Manual of Devotions for the Sacrament of the Altar. For those who communicate. FOURTH EDITION, revised, with additional Prayers and Hymns, limp cloth, 1s. 6d. A superior edition printed on toned paper, cloth boards, red edges, 2s. 6d.; calf or morocco, 6s.

COMMUNION WITH GOD. Meditations and Prayers for One Week. By a Clergyman. Fcap. 8vo., cloth, 2s.

THE KALENDAR OF THE IMITATION: Sentences for every day of the year from the "Imitatio Christi." Translated from the edition of 1630. Edited by the late Rev. J. M. NEALE, D.D. New edition, royal 32mo., cloth, 1s.

THE GREAT TRUTHS OF THE CHRISTIAN RELIGION. Edited by the late Rev. W. U. RICHARDS, M.A. Sixth Edition. Fcap. 8vo. cloth, 3s.

MEDITATIONS ON THE MOST PRECIOUS BLOOD AND EXAMPLE OF CHRIST. By the Rev. J. S. TUTT, M.A., Vicar of Markington, Yorkshire. Fcap. 8vo., cloth, 1s.

SPIRITUAL VOICES FROM THE MIDDLE AGES. Consisting of a Selection of Abstracts from the Writings of the Fathers, adapted for the Hour of Meditation, and concluding with a Biographical Notice of their Lives. 3s. 6d.

PRAYERS AND MAXIMS. In large type. Fourth Edition. Crown 8vo. cloth, 2s. 6d.

THE SOLILOQUY OF THE SOUL, and THE GARDEN OF ROSES. Translated from Thomas à Kempis. By the Rev. W. B. FLOWER, B.A. 2s. Cheap Edition, 1s.

MANUAL FOR MOURNERS, with Devotions, Directions, and Forms of Self-Examination. Fcap. 8vo., 2s. 6d.

THE HOUR OF DEATH. A Manual of Prayers and Meditations intended chiefly for those who are in Sorrow or in Sickness. By the Rev. J. B. WILKINSON. Royal 32mo., 2s.

MEDITATIONS ON OUR LORD'S PASSION. Translated from the Armenian of Matthew, Vartabed. 2s. 6d.

SELECTIONS, NEW AND OLD. With a Preface by the late BISHOP WILBERFORCE. Fcap. 8vo., 4s. 6d.

THE HIDDEN LIFE. Translated from Nepveu's *Pensées Chrétiennes*. Fourth Edition, enlarged. 18mo., 2s.

TWELVE SHORT AND SIMPLE MEDITATIONS ON THE SUFFERINGS OF OUR LORD JESUS CHRIST. Edited by the Rev. CANON BUTLER. 2s. 6d.

THE WEDDING GIFT. A Devotional Manual for the Married, or those intending to Marry. By the Rev. W. E. HEYGATE, M.A. Second Edition, revised and enlarged. 3s.

THE FOOTPRINTS OF THE LORD ON THE KING'S HIGHWAY OF THE CROSS. Devotional Aids for Holy Week. Edited by the Rev. T. T. CARTER. Fcap. 8vo., cloth, 1s.

FOOTSTEPS OF THE HOLY CHILD, being Readings on the Incarnation. Edited by the Rev. T. T. CARTER. Part I., fcap. 8vo., 1s. Part II., 2s. 6d. In One Vol. cloth, 3s. 6d.

COMPANION FOR LENT. Being an Exhortation to Repentance, from the Syriac of S. Ephraem; and Thoughts for Every Day in Lent, gathered from other Eastern Fathers and Divines. By the Rev. S. C. MALAN, M.A. 1s. 3d.

THE CHRISTIAN'S DAY. By the Rev. F. E. PAGET, M.A. Royal 32mo., 2s. cloth; 5s. morocco.

MEDITATIONS FOR EVERY WEEK IN THE CHRISTIAN YEAR. By the Compiler of "Plain Prayers," with an Introduction by the Rev. CANON BUTLER, M.A., Vicar of Wantage. Second Edition. 18mo., cloth, 1s. 6d.

THE SEVEN WORDS FROM THE CROSS. A Devotional Commentary. By BELLARMINE. Second Edition. 1s. 6d.

THE THREE HOURS AGONY: Meditations, Prayers, and Hymns on the Seven Words from the Cross of our Most Holy Redeemer, together with Additional Devotions on the Passion. 4d.

EUCHARISTIC MEDITATIONS FOR A MONTH ON THE MOST HOLY COMMUNION. Translated from the French of Avrillon. Limp cloth, 2s. 6d.

DAILY MEDITATIONS: from Ancient Sources. Advent. Cloth, 1s.

DAILY MEDITATIONS FOR A MONTH, on some of the more Moving Truths of Christianity, in order to determine the Soul to be in earnest in the love and Service of her God. From Ancient Sources. Cloth, 1s.

A TREATISE OF THE VIRTUE OF HUMILITY, abridged from the Spanish of Rodriguez; for the use of persons living in the world. Cloth, 1s.

CONSIDERATIONS ON MYSTERIES OF THE FAITH, newly Translated and Abridged from the Original Spanish of Luis de Granada. 2s. cloth.

SPIRITUAL EXERCISES: Readings for a Retreat of Seven Days. Translated and Abridged from the French of Bourdaloue. 1s. 6d.

AIDS TO CATECHISING.

A MANUAL OF CATECHETICAL INSTRUCTION, arranged by the Rev. G. ARDEN. Fourth Edition. Fcap. 8vo., cloth, 2s.

CATECHISINGS ON THE LIFE OF OUR LORD. By the Ven. W. LEA, M.A., Archdeacon of Worcester. 12mo., cloth, 3s. 6d.

CATECHISINGS ON THE PRAYER BOOK. By the Ven. W. LEA, M.A. Third Edition. 18mo., cloth, 1s.

A CATECHISM ON THE BOOK OF COMMON PRAYER. By the late Rev. ALEXANDER WATSON. 18mo., cloth, 2s.

A CATECHISM OF THEOLOGY. Second Edition, revised. 18mo., cloth, 1s. 6d.; wrapper, 1s.

THE EVENING MEETINGS; or, the Pastor among the Boys of his Flock. By C. M. S. Fcap. 8vo., 2s.

By the Author of "The Churchman's Guide to Faith and Piety."

DEVOTIONS FOR THE SICK ROOM, PRAYERS IN SICKNESS, &c. Cloth, 2s. 6d.

COMPANION FOR THE SICK ROOM: being a Compendium of Christian Doctrine. 2s. 6d.

OFFICES FOR THE SICK AND DYING. Reprinted from the above. 1s.

LEAFLETS FOR THE SICK AND DYING; supplementary to the Offices for the same in "The Churchman's Guide to Faith and Piety." First Series. Price per set of eight, 6d.; cardboard, 9d.

MANUALS OF PRAYER.

THE DAY HOURS OF THE CHURCH OF ENGLAND, newly Translated and Arranged according to the Prayer Book and the Authorised Translation of the Bible. Fifteenth Thousand. Crown 8vo., wrapper, 1s.; cloth, 1s. 6d.

THE ORDER FOR PRIME, TERCE, SEXT, NONE, AND COMPLINE, ACCORDING TO THE USE OF THE CHURCH OF ENGLAND. Newly revised. 9d. in wrapper.

This is printed in a form suitable for binding with the various editions of the Prayer Book from 24mo. to crown 8vo.

THE SERVICE FOR CERTAIN HOLYDAYS. Being a Supplement to "The Day Hours of the Church of England." Crown 8vo., 2s.

THE DAY OFFICE OF THE CHURCH, according to the Kalendar of the Church of England; consisting of Lauds, Vespers, Prime, Terce, Sext, None, and Compline, throughout the Year. To which are added, the Order for the Administration of the Reserved Eucharist, Penance, and Unction; together with the Office of the Dead, Commendation of a Soul, divers Benedictions and Offices, and full Rubrical Directions.

A complete Edition, especially for Sisterhoods and Religious Houses. By the Editor of "The Little Hours of the Day." Crown 8vo., 4s. 6d.; cloth, red edges, 5s. 6d.; calf, 9s. 6d.; morocco, 10s. 6d.

THE CHURCHMAN'S GUIDE TO FAITH AND PIETY. A Manual of Instruction and Devotions. Compiled by ROBERT BRITT. Fourth Edition. Cloth, 3s. 6d.; antique calf or plain morocco, 8s. 6d. Two Vols., cloth, 4s.; limp calf, 11s.; limp morocco, 12s.

THE PRIMER, set forth at large with many Godly and Devout Prayers. Edited, from the Post-Reformation Recension, by the Rev. GERRARD MOULTRIE, M.A., Vicar of South Leigh. Fourth Thousand. 18mo., cloth, 3s. Rubricated Edition, antique cloth, 5s.

THE HOURS OF THE PRIMER. Published separately for the use of individual members of a household in Family Prayer. 18mo., cloth, 1s.

MANUAL OF DEVOTION FOR SISTERS OF MERCY. Edited by the Rev. T. T. CARTER, M.A. In Eight Parts or Two Vols. cloth, 10s.

A BOOK OF PRIVATE PRAYER FOR MORNING, MID-DAY, NIGHT, AND OTHER TIMES, with Rules for those who would live to God amid the business of Daily Life. Edited by the Rev. T. T. CARTER. Eleventh Edition. Limp cloth, 1s.; cloth, red edges, 1s. 3d.; roan, 1s. 6d.

THE MANUAL: a Book of Devotion. By the Rev. W. E. HEYGATE. Twenty-first Edition. Cloth limp, 1s.; boards, 1s. 3d.; leather, 1s. 6d. Cheap Edition, 6d. A Superior Edition, 12mo., cloth, 1s. 6d.

SURSUM CORDA: Aids to Private Devotion. Collected from the Writings of English Churchmen. Compiled by the Rev. F. E. PAGET. 2s. 6d. cloth.

THE MANTLE OF PRAYER; a Book of Devotions, compiled chiefly from those of Bishop Andrewes. By A. N. With a Preface by the Rev. W. J. BUTLER, M.A., Canon of Worcester. Fcap. 8vo., cloth, 1s. 6d.; roan, 2s. 6d.

CHRISTIAN SERVANT'S BOOK of Devotion, Self-Examination, and Advice. Sixth Edition. Cloth, 1s.

POCKET MANUAL OF PRAYERS FOR THE HOURS, &c., with the Collects from the Prayer Book. New Edition. Royal 32mo., cloth, 1s.; calf, 3s.

This popular Manual has just been revised by several clergymen, and important additions have been made for the purpose of rendering it more suitable for private use, and especially for Retreats.

- THE POCKET BOOK OF DAILY PRAYERS.** Translated from Eastern Originals. By the Rev. S. C. MALAN, M.A. Suited for the Waistcoat Pocket. Cloth, 6d.; roan, 1s.
- DEVOTIONS FOR DAILY USE.** With Preface by the Hon. and Rev. CANON COURTENAY. Royal 32mo., cloth extra, 1s.
- A MANUAL OF PRIVATE DEVOTIONS,** containing Prayers for each Day in the Week, Devotions for the Holy Communion, and for the Sick. By BISHOP ANDREWS. 6d.; cloth, 9d.; calf, 2s. 6d.
- A COLLECTION OF PRIVATE DEVOTIONS FOR THE HOURS OF PRAYER.** By BISHOP COSIN. 1s.; calf or morocco, 3s. 6d.
- THE CHRISTIAN'S PLAIN GUIDE.** By the Rev. WALTER A. GRAY, M.A., Vicar of Arksey. 32mo., cloth boards, 1s. Cheap Edition, wrapper, 6d.
- THE DEVOUT CHORISTER.** Thoughts on his Vocation, and a Manual of Devotions for his use. By THOMAS F. SMITH, B.D. 32mo., cloth, 1s.
- A MANUAL OF DEVOTIONS FOR SCHOOL-BOYS.** Compiled from various sources. By R. BRETT. 6d.
- PRAYERS FOR LITTLE CHILDREN AND YOUNG PERSONS.** By R. BRETT. 6d.; cloth, 8d. Part I. 2d., cloth 4d.; Part II. 4d., cloth 6d.
- THE YOUNG CHURCHMAN'S MANUAL.** Second Edition. 6d.

FAMILY PRAYERS.

- BOOK OF FAMILY PRAYERS,** collected from the Public Liturgy of the Church of England. By E. G., Minor Canon of Durham. 2s.
- PRAYERS FOR A CHRISTIAN HOUSEHOLD,** chiefly taken from the Scriptures, from the Ancient Liturgies, and the Book of Common Prayer. By the Rev. T. BOWDLER. Fcap. 8vo., cloth, 2s. 6d.
- FAMILY DEVOTIONS FOR A FORTNIGHT.** Compiled from the Works of BISHOP ANDREWS, KEN, WILSON, KETTLEWELL, NELSON, SPINCKES, &c. (Suited also for private use.) New Edition. Fcap. 8vo., cloth, 1s. 6d.
- PRAYERS AND LITANIES,** taken from Holy Scripture, together with a Calendar and Table of Lessons. Arranged by the Rev. J. S. B. MONSELL, LL.D. 16mo., cloth, 1s.
- FAMILY PRAYERS** adapted to the course of the Ecclesiastical Year. By the Rev. R. A. SUCKLING. 6d.; cloth, 1s.

VOLUMES OF SERMONS AND LECTURES.

- ASHLEY, REV. J. M.—THE VICTORY OF THE SPIRIT:** a Course of Short Sermons by way of Commentary on the Eighth Chapter of S. Paul's Epistle to the Romans. Fcap. 8vo., cloth, 2s.
- **THIRTEEN SERMONS FROM THE QUARESIMALE OF QUIRICO ROSSI.** Translated from the Italian. Edited by J. M. ASHLEY, B.C.L. Fcap. 8vo., cloth, 3s. 6d.
- BAINES, REV. J.—SERMONS.** Fcap. 8vo., 5s.
- BRIGHT, REV. CANON, D.D.—EIGHTEEN SERMONS OF S. LEO THE GREAT ON THE INCARNATION,** translated with Notes and with the "Tome" of S. Leo in the original. 8vo., cloth, 5s.

BRECHIN, THE LATE BP. OF.—ARE YOU BEING CONVERTED?
Sermons on Serious Subjects. Third Edition. Fcap. 8vo., 2s.

—— **SERMONS ON AMENDMENT OF LIFE.** Second Edition.
Fcap. 8vo. 2s.

—— **THE WANING OF OPPORTUNITIES,** and other Sermons,
Practical and Doctrinal. Fcap. 8vo. 3s. 6d.

—— **SERMONS ON THE GRACE OF GOD,** and other Cognate
Subjects. 3s. 6d.

BUTLER, REV. W. J.—SERMONS FOR WORKING MEN.
Second Edition. 12mo., 6s. 6d.

**CHAMBERLAIN, REV. T.—THE THEORY OF CHRISTIAN
WORSHIP.** Second Edition. 3s. 6d.

—— **THE SEVEN AGES OF THE CHURCH** as indicated in the
Messages to the Seven Churches of Asia. Post 8vo., 3s.

CHANTER, REV. J. M.—SERMONS. 12mo., 3s. 6d.

CODD, REV. E. T.—SERMONS addressed to a Country Congregation,
including Four preached before the University of Cambridge. Third Series. 12mo.,
6s. 6d.

**EVANS, REV. A. B., D.D.—CHRISTIANITY IN ITS HOMELY
ASPECTS:** Sermons on Various Subjects. Second Series. 12mo., 3s.

**FLOWER, REV. W. B.—SERMONS FOR THE SEASONS OF
THE CHURCH,** translated from S. Bernard. 8vo., 3s. 6d.

**GALTON, REV. J. L.—ONE HUNDRED AND FORTY-TWO
LECTURES ON THE BOOK OF REVELATION.** In Two Vols. Fcap. 8vo., 18s.

—— **NOTES OF LECTURES ON THE BOOK OF CANTICLES
OR SONG OF SOLOMON,** delivered in the Parish Church of S. Sidwell, Exeter. 6s.

GRESLEY, REV. W.—PRACTICAL SERMONS. 12mo., 3s. 6d.

—— **SERMONS PREACHED AT BRIGHTON.** 12mo., 3s. 6d.

HAMILTON, REV. L. R.—PAROCHIAL SERMONS. Fcap. 8vo.
3s. 6d.

IRONS, REV. W. J., D.D.—THE PREACHING OF CHRIST.
A Series of Sixty Sermons for the People. In a Packet, 5s.; cloth, 6s.

—— **THE MIRACLES OF CHRIST:** being a Second Series of
Sermons for the People. Second Edition. 8vo., 6s.

**LEA, THE VEN. ARCHDEACON.—SERMONS ON THE PRAYER
BOOK.** Fcap. 8vo., 2s.

LEE, REV. F. G., D.C.L.—MISCELLANEOUS SERMONS, by
Clergymen of the Church of England. Edited by F. G. LEE. Crown 8vo., 3s. 6d.

MILLARD, REV. F. M.—S. PETER'S DENIAL OF CHRIST.
Seven Short Sermons to Boys. Fcap. 8vo., 1s. 4d.

NEWLAND, REV. H.—POSTILS; Short Sermons on the Parables,
&c., adapted from the Fathers. Second Edition. Fcap. 8vo., 3s.

**NUGEE, REV. G.—THE WORDS FROM THE CROSS AS AP-
PLIED TO OUR OWN DEATHBEDS.** Second Edition. Fcap. 8vo., 2s. 6d.

16 *Published by J. Masters and Co., 78, New Bond Street.*

PAGET, REV. F. E.—SERMONS ON THE SAINTS' DAYS. 12mo., 3s. 6d.

—— **SERMONS FOR SPECIAL OCCASIONS.** Crown 8vo., 5s.

PRICHARD, REV. J. C.—SERMONS. Fcap. 8vo., 4s. 6d.

PRYNNE, REV. G. R.—PLAIN PAROCHIAL SERMONS. Second Series. 8vo., 10s. 6d.

—— **PAROCHIAL SERMONS (New Volume.)** 8vo., 10s. 6d.

POTT, THE VEN. ARCHDEACON.—CONFIRMATION LECTURES delivered to a Village Congregation in the Diocese of Oxford. 3rd Edition. 2s.

—— **VILLAGE LECTURES ON THE SACRAMENTS AND OCCASIONAL SERVICES OF THE CHURCH.** 2s.

SUCKLING, REV. R. A.—SERMONS PLAIN AND PRACTICAL. Fourth Edition. Fcap. 8vo., 3s. 6d.

SERMONS BY VARIOUS CONTRIBUTORS ILLUSTRATING THE OFFICES OF THE PRAYER BOOK. 8vo., 3s. 6d.

THOMPSON, REV. H.—CONCIONALIA. Outlines of Sermons for Parochial Use throughout the Year. Dedicated, by permission, to the LORD BISHOP OF BATH AND WELLS. First Series. Third Edition. Fcap. 8vo., 7s. 6d.

—— **CONCIONALIA.** Second Series. Fcap. 8vo., 6s. 6d.

TOMLINS, REV. R.—SERMONS for the Greater Cycle of High Days in the Church's Year, with Sermons for Special and Ordinary Occasions. Second Edition. 12mo., 5s.

—— **ADVENT SERMONS.** Illustrated by copious references to the Advent Services. Second Edition. First and Second Series, in One Vol., cloth, 2s. 6d.

WATSON, REV. A.—THE SEVEN SAYINGS ON THE CROSS. 8vo., 3s. 6d.

—— **JESUS THE GIVER AND FULFILLER OF THE NEW LAW.** Eight Sermons on the Beatitudes. 8vo., 3s. 6d.

WEST, REV. J. R.—SERMONS ON THE ASCENSION OF OUR LORD. Fcap. 8vo., 3s. 6d.

—— **PARISH SERMONS FOR THE ADVENT AND CHRISTMAS SEASONS.** Fcap. 8vo., 3s.

—— **PARISH SERMONS ON THE HOLY EUCHARIST.** Fcap. 8vo., cloth, 4s. 6d.

WILKINSON, REV. J. B.—MISSION SERMONS. Third Series. Fcap. 8vo., 6s.

WINDSOR, REV. S. B.—SERMONS FOR SOLDIERS preached at Home and Abroad. Fcap. 8vo., 3s. 6d.

WROTH, REV. W. R.—FIVE SERMONS ON SOME OF THE OLD TESTAMENT TYPES OF HOLY BAPTISM. Post 8vo., 3s.

LONDON: J. MASTERS & CO., 78, NEW BOND STREET.





